



Class PA 258

Book .V3



GREEK EXERCISES;

OR,

AN INTRODUCTION TO

GREEK COMPOSITION:

SO CONSTRUCTED AS TO LEAD THE STUDENT FROM

THE ELEMENTS OF GRAMMAR

TO THE HIGHER PARTS OF SYNTAX;

AND

TO REFER THE GREEK OF THE WORDS NOT TO THE TEXT,
BUT TO A LEXICON AT THE END;

TO WHICH

SPECIMENS OF THE GREEK DIALECTS, AND THE CRITICAL
CANONS OF DAWES AND PORSON ARE ADDED.

BY THE REV. F. E. J. VALPY, M.A.

REVISED AND RE-ARRANGED FROM THE
LAST LONDON EDITION,

BY J. M. CAIRNS, M.A.

CLASSICAL INSTRUCTOR IN THE GRAMMAR SCHOOL OF
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.....

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P R E F A C E .

THE Reader may be inclined to ask two questions :
What is the use of *Greek composition* ? and, What is the use
of a *new work introductory to it* ?

It is granted that many of the apologies for Latin composition are not applicable to Greek composition. But whoever considers how much Latin composition familiarises the Student with the Latin language ; how it insensibly gives him a command over the signification of Latin words, and over the structure of Latin phraseology ; how it enables him to read the Roman writers with more ease, accuracy, and pleasure ; will be satisfied that the same results with respect to the Greek language may be expected to follow from composing in Greek. So that the question of the propriety of Greek composition in general, almost rests on another, whether the Greek language is worth learning at all.

Then, as to the present work in particular, its *leading feature, in which it varies* from all others which the Author has seen, is that the Greek renderings of the English words are not placed by the side of or under them, but are transferred to an index at the end of the work. The disadvantage to the memory and progress of the Student in the common system is too obvious to need exposure. It is singular that a method, which is rarely found in works on Latin composition, should have been so generally adopted in those on Greek.

But this is not the only point in which this work makes pretensions to superiority. Great pains have been taken to discover the radical meanings of the Prepositions, and to deduce from them those various and sometimes opposite significations which are usually set down without order or connexion, to the disgrace of a language which of all others is the most connected and harmonious.

The Syntax also has been carefully attended to. It will be no slight recommendation to this work, that its rules and examples on Syntax have been for the most part taken from the Idioms of Viger, and the Grammars of Matthiæ and Valpy. Care has been taken throughout the Syntax to explain, where it was necessary, the reasons of the deviations from the plain and proper usages of speech. The writer flatters himself that, amongst other constructions, those of φθάνω, λανθάνω, and τυγχάνω, are satisfactorily accounted for.

The government of the Conjunctions has not been here directly treated of. To have done justice to this part of Syntax, it would have been necessary to have abridged what is already an abridgment of the work of Hooegeveen on this subject. As the writer could not promise himself to accomplish this in a satisfactory manner, he refers the reader to the Abridgment of Hooegeveen's work. As the passages adduced in it are translated, it will be easy for him to re-translate them into the original. Nevertheless the reader will meet, in the course of the present work, with numerous sentences involving the conjunctions ; and he will find them sufficient to make him pretty well acquainted with their construction.

It will be necessary to give the Student the following directions towards the use of the work.

The words in *Italics*, not included in brackets, are always to be omitted.

The abbreviatory marks are so simple, that it is necessary to state only, that by *art* is meant that the *article* is to be added to the word to which it is affixed ; and that *a l p pl* means the first aorist passive plural ; and *a l m pl* the first aorist middle plural.

When words are linked together, as 'without-necessity,' 'in-after-time,' 'extremely-grieved,' the reader will

find these in the Index under the first word, ‘ without,’ ‘ in,’ ‘ extremely.’ But, when the article, or the sign of the comparative and superlative, or the verb, ‘ to be,’ is linked on with other words, as ‘ the-knowing,’ ‘ more-favorable,’ ‘ being-willing,’ ‘ to be-wise,’ the reader will look for the principal word, ‘ knowing,’ ‘ favorable,’ ‘ willing,’ ‘ wise.’

ADVERTISEMENT

TO THE SECOND EDITION.

THE Author begs to express his obligations to an unknown panegyrist in the *Literary Chronicle*, and to request him to observe, that his observations on the style of the English have been particularly attended to.

The First Edition presented such numerous insertions in the text, of Greek expressions or idioms, as to make the work approximate too nearly to those already before the public, in which *the whole* of the Greek words are appended to the text in a collateral or in an interlineary manner. The instances which remain in the present Edition are very rare. This improvement has totally removed such obsolete verbs, as λαβέω and θνέω, which disfigures the pages of the former Impression.

Numerous instances of such compound verbs, as anticipated in *their formation* the rule given in p. 18., appeared in the former Edition, but have been removed in the present.

Words put in a parenthesis are to be used instead of those which precede them.

In the accentuation it has seemed desirable to omit altogether the *soft* breathing on words beginning with a vowel. Young students, it is found, will give no attention to either soft or aspirate on the usual plan of printing them indiscriminately. And the omission will be found useful to those who, through bad sight, whether they are masters or scholars, distinguish with difficulty between the breathings.

It is quite unnecessary to dilate on the manifest improvement of subjoining to this Edition specimens, with English Translations, of the different Greek Dialects, and the Critical Canons of those distinguished scholars Dawes and Porson.

TO

CHARLES ANTHON, ESQ. L.L.D.

JAY PROFESSOR OF LANGUAGES IN COLUMBIA COLLEGE.

DEAR SIR :—

I take the liberty of inscribing to you this little volume, with the diffidence of one who feels that, though his offering is humble, his respect is sincere.

Knowing how rarely our youth excel in Greek composition, I have endeavoured to prepare a book which may lead them to a more thorough knowledge of the idioms and structure of the language. Whatever may be the merit of my labours or the qualifications of the work, let this give evidence of the very high estimation in which I hold your abilities as a Scholar, your skill as a Teacher, and your qualities as a Man.

I am, Dear Sir,

Your most obedient Servant,

J. MYLNE CAIRNS.

New-York, 1831.

THE EDITOR'S PREFACE.

THIS Edition of Valpy's Exercises has been prepared chiefly for the use of the Students of the Grammar School of COLUMBIA COLLEGE ; but it is hoped that the merits and plan of the work will procure for it a more general circulation.

In this edition a new arrangement has been introduced in several of the parts ; particularly in those sections which treat of the Article and Prepositions. Some exercises on the construction of the Particles *ὅτι* and *εἰ*, chiefly taken from the small work of Professor Sandford, are added, which will be found useful in explaining the force of these particles in other parts of the work. Various Notes have been added by the Editor, not only for the purpose of explaining difficulties in the exercise given, but for illustrating the use and general meaning of the word to which they may refer. As the first part of the original work contained many examples far too complicated for the pupils of the generality of our schools, most of them have been left out in this edition ; and that part is now both shorter and more simple. The instructor can multiply the examples by varying the Tense of the verbs given. It was the Editor's intention to have appended to this work a "System of Greek Prosody," compiled for the use of schools and colleges, and which would have aided the student in translating the poetical examples in the Exercises ; but, in order not to increase the size of this volume, and that the Prosody may appear in a more enlarged and complete form, it will be published separately.

In the exercises on the *Verb*, the Editor has given some additional examples of middle verbs. He is aware that many able scholars uphold, that what is termed the *perfect middle* is only a

2d perfect act. without any middle sense. It is evident, however, that they derive their doctrine from the assumed purely transitive meaning of a few verbs, whose perf : active are not in use, in what is here called the perfect middle. On attending to the signification of these verbs (ex. gr. δέδορκα) in different authors, it will be found that it varies between active-middle and middle-passive, always containing some reflex meaning. To such verbs, answering to the Latin deponent verbs, Kuster, in his work "*De Verbis Mediis*," applies the name *Activo-Media*, or *Passivo-Media*. Sophocles uses δέδορκα in an active-middle sense, whereas Pindar uses the same word as a passive-middle. Few, it is believed, if any, examples of verbs with a middle form can be produced from good authorities having a purely transitive meaning. It would be more proper, therefore, to class as exceptions to a general rule, those verbs, which, with a middle form, have partly an active sense, than to affirm that perfects with a middle form have more rarely a middle than an active sense.

The Grammar, to which reference is made in the work, is Professor Anthon's edition of Valpy's.

This work is merely introductory, intended for those who are entering upon a course of Greek literature. To such, it is hoped, it may be found useful in aiding them to master the difficulties they have to encounter in the trying task of Greek composition.

New-York, 1831.

GREEK EXERCISES,

&c. &c.

PART FIRST.

THE VERB.

INDICATIVE MOOD.

PRESENT TENSE. ACTIVE VOICE.

Signs of the Present, am, are, is, does, do.

I strike. Thou sayest. He hears. You-two wonder.
They-two guard. We send. Ye think. They teach.
The hand writes. The little-child plays.
A wolf flees an eagle.
Love^{art} covers all^{neut} things, hopes all things, endures all things.

The eyes^{dual} of the boar glisten.

We do not call (*say*) this^{neut} forgetfulness.

Hope does not yet slumber.

Hand washes hand, and finger finger.

The sun rises and the heaven shines.

Wisdom alone remains immortal.

Evil communications corrupt good manners.

The Gods effect many^{neut} things unexpectedly.

The Corinthians and Lesbians say these^{neut} things.

Wreaths of lightning shine-out.

Very-fiery wreaths of lightning shine-out, and whirl-winds whirl the dust.

Mars is-leading death and black fate.

You announce bad^{neut} tidings, O father^{acc}.

I bewail your fortunes.

Why do you leave my house? (*The Greek mark of interrogation is our semicolon*).

This day brings evil to the Argives ^{dat.}

This altar saves thee not.

They sacrifice to the sun ^{dat.}, and the moon, and earth, and fire, and water, and winds.

IMPERFECT TENSE. INDICATIVE.

[*ACTION incomplete, or habitual; as opposed to the aorist, deliberate*].

I was weeping. Thou wast teaching. You *two* were writing. They ^{dual} were fleeing the lion. He was writing a letter. They were still building-the-wall. Rank ^{art} did not nourish me. They *two* were guarding there. The others were ravaging the city. The soldiers were digging the ditch. The soldiers were buying the necessities. The opinion of Artabanus was vexing Cyrus.

The brass was shining a-far, as the lightning of Father Jove.

FUTURE, *shall, will*.

I will strike. Ye *two* shall leave. I shall reprove you ^{dat.}

I will bring. They shall throw. Alas! alas! what shall I say?

Thou shalt not steal.

We will say and do these *things*.

I will not kill thee.

The night shall hide the light.

The barbarians will pursue and rout us.

The wolf shall seize and scatter the sheep.

AORIST, *did, have, had, &c.*

[*Time, past indefinite. Action, quick or momentaneous*].

I struck. I saved you. They dug a deep ditch. He sent *immediately* one and twenty ships.

We remained there three days.

They have done bad *things*.

The barbarians *quickly* turned the targeteers into flight.

Juno sent two dragons.

The cavalry of the Syracusans wasted the territory.

They guarded the passings of the streams and of the rivers,
and blocked-up the ways.

Why did you amuse me, O miserable hope?

PERFECT, *have*.

[*Action continued from the past*].

I have wondered. I have written a letter. I have taken
care.

He has done this most-base deed. We have said true
things.

I am married (*i. e. I have been married, and still am married*).

The widow has hoped and still hopes.

The day has approached and still approaches.

A most unholy guest has perpetrated a most unholy deed.

PLUPERFECT, *had*.

I had struck you.

They had written.

We had wondered.

Ye had believed.

You *two* had been-rich.

The tree had much grown.

The wolf had seized the kid.

The father and mother had ended *their* life.

SECOND AORIST, *did, have.**

He struck me.

All fled.

Gold has turned many.

No-one has escaped death^{art}.

* [The Second Future is omitted as being nothing else than the Attic form of the First. The Second Aorist is formed from that Attic form. The meaning of the two Aorists is the same, but as there are various differences in formation and quantity, the exercises above are given. — *Vide Valpy's Grammar, Anthon's Edit.*]

A certain man had two children.

They *two* have left me. *The* brass did cut *the* tongue.

Achilles killed Eetion.

Ye have assassinated the best of the Grecians.

I struck *the body*.

I struck *the mind*.

They have buried the lovely virgin.

IMPERATIVE MOOD.

PRESENT.

Draw, draw me.

Go-thy-way, and offer the gift.

And *do* you, boy, bear (*φομιζω*) me.

Let the truce remain.

Medea, hail.

O hail, you also, son of *the* wise Pandion.

Let him hear.

Farewell, O dear children.

Do ye these *things*. Throw, throw, smite, smite ^{dual}.

Let them strike (*dual and plural*) me.

FIRST AORIST.

Write, flee.

Crucify, crucify *him*.

O Minerva, O mistress, now, now help.

Save me.

Sell all *things*, whatsoever thou hast.

Sacrifice ye the fatted calf (*the calf the fatted*).

Be-sober ^{pl}, watch.

Publish the word, convince, rebuke.

Bind-with-clasps this arm securely.

O best of mortals, reinstate *the* city.

SECOND AORIST. Leave me, O child, leave me

Fly, fly, O father.

OPTATIVE. (*Expressive of a wish*)

PRESENT. May ye succeed.

How therefore could (*äv with the opt.*) such-a-man (*the such man*) corrupt the young men?*

May Prudence, *the* fairest gift of the Gods, cherish me.

May all the house perish.

Unless I guard over you^{pl}.

For if you should not (*μῆ*) bring gifts, but should always be-
angry sharply. . . .

That (*to-the-end-that*) Aurora might bring light to immor-
tals^{dat} and (*as-well-as*) mortals.

FIRST AORIST. Nor may *the* Deity turn (*Æolic form*) you
thither.

If some-one would call Ajax (*Æolic*).

Who can perfect this work? (*Here "can" is expressed by the
Æolic Optative, accompanied by κεῖν*).

[*Observe, the Optative is used with äv or κε, to express uncertain-
ty, conjecture, possibility, volition*].

SECOND AORIST. Then may *the* wide earth (*land*) gape for
me^{dat}.

Not even if you should labour much.

They would (*opt. with κεῖν*) leave a boast to Priam^{dat}, and
Helen to *the* Trojans.

Let not (*μῆ*) the splendour of *the* graces leave me.

SUBJUNCTIVE. (*See Gram.†*)

PRESENT. Let us therefore no-more judge each-other.

Let us pursue the *things* of peace^{art}.

Let a man try himself. Let us be-sober.

Let us not (*μῆ*) slumber as the rest.

As when *the* husband of *the* fine-haired Juno lightens (*with
äv*). . .

* [The Optative of the Future is never used as expressive of a wish,
and is never accompanied by äv or κε. *Sandford*].

† [The Subjunctive (in the 1st person plural) is used in exhortations
without av or κε: for the 2nd and 3rd persons the Optative is used].

We entreat *you*, do not ($\mu\eta$) murder *your* children.

FIRST AORIST. Do not ($\mu\eta$) steal. Do not commit-murder.

Do not commit-adultery.

Do not seal the words of this book.

Let not-any-one deceive you ^{P¹}.

Do not wonder, O Athenians (*Athenian men*).

Do not be-anxious ^{P¹}.

I will bury them, lest (*that not*) some-one should insult them.

PERFECT. Provided they have said so.

SECOND AORIST. Whither might I flee *the* hands of *my* mother?

Let some snare kill me.

What should we drink?

I dread her, lest *she* should kill the king.

INFINITIVE.

PRESENT. To strike. To write. To hear. To be angry.
To speak true *things*. I wish to speak of the Atridae, and
I wish to sing of Cadmus.

FIRST FUTURE. *To be going* to return.

About to inhabit the celebrated land (*plain*) of Sparta.

Unless he believed ^{impf} *that he was going* to speak-truth.

They were intending to lead the army.

FIRST AORIST. Permit me to remain this one day ^{acc}.

They did not deign ^{a¹} to speak.

Your (*the your*) natures are difficult to rule.

I am-desirous to hear your (*the your*) troubles fully.

I am-content to make-clear to you ^{dat} thus-much only.

I am-unwilling to disturb your mind (*understanding* ^{P¹}).

PERFECT. The Lacedemonians thought ^{impf} *that the* Athenians ^{acc} had broken (*loosed*) the treaty first (*former* ^{acc} ^{P¹}).

SECOND AORIST. Tell me.

A sight dreadful to behold.

Permit them to escape.

But will you dare to kill your offspring ?

He did not wish ^{impf} to leave *his* horses there.

PARTICIPLE.

PRESENT. Flee pleasure bringing mischief ultimately.

Hastening, he will come to me ^{dat} hastening.

Seeing they saw ^{impf} in-vain, hearing (*hearkening*) they heard ^{impf} not.

Unwilling he struck ^a me unwilling ^{acc}.

I will send them holding gifts, and bearing a thin robe and a gold-wrought crown.

She flies, shaking *her* hair, wishing to throw-down ^a the garland.

FUTURE. I come to tell ^{acc} the calamity of the spouse.

Whom ^{pl} the Athenians sent ^a to dwell there.

They send-off Eurymedon ^{art} carrying 120 (*twenty and hundred*) talents of silver, and at-the-same-time to report these things.

The Lacedemonians, as being to send-off a reinforcement, were supplying *it* themselves, and were compelling the other Peloponnesians to do the same.

FIRST AORIST. Having persuaded me.

She trembles, having changed *her* colour.

The ships of the Peloponnesians, having overcome *them*, take four ships of the Athenians.

A most hateful pestilence, having pressed-violently *on it*, agitates the city.

Why do you ^{acc} wet *your* pupils with fresh tears ^{dat}, having turned *your* white cheek in-the-contrary-direction ?

PERFECT. Having conquered, he was plundering him.

He was carrying his ^{art} father, who was very old.

I, who have lived ninety-nine years ^{acc}, and have been conversant with many and manifold tempers ^{dat}, write these things.

SECOND AORIST. Having beheld, I pitied ^a.

Him, having remarked thus, *the* end of death shadedst.
 They fly, having left *their* relatives and *their* paternal land.

CONTRACTIONS OF THE PRESENT AND IMPERFECT ACTIVE.

PRESENT. Ye injure and defraud.

The young imagination loves not to grieve.

You seem *to* me^{dat} not to do (*carry on*) just *things*.

Some of the continentals show *it* even-till-now, *to* whom^{dat} *it*
is a grace to do (*carry on*) this well.

Love^{art} suffers long ; love^{art} envies not.

You too much exaggerate *the* favour.

The envious *man* (*the* *envying*).

Associate-with the good.

Do you not see ?

Honour your parents.

Be silent, be silent.

They dare to injure me.

Let us look^{subj} within.

Envy no-one (*not-one*) of those-who-get-gain (*the* *getting-gain*) unjustly.

Why are you down-cast and shed tears ?

Finish quickly what-you-have-resolved-on.

But may ye prosper^{opt}.

O dearest hand, and mouth dearest *to* me^{dat}, and *thou*, noble
 visage of *my* children, may ye fare-well^{opt}.

Hate the flattering as (*just-as*) the deceiving.

I wish to assist you.

IMPERFECT. I was toiling to-no-purpose.

The whole house was sounding.

We were conquering.

Trumpets were sounding (*shouting*).

Stags were skipping.

You were doing (*carrying-on*) these *things*, being prudent.

PASSIVE VOICE.

INDICATIVE MOOD.

PRESENT. The house is harassed. Thou art named.

They are nourished. Jupiter is not appeased.

Every tree, not ($\mu\eta$) producing (*making*) good (*fair*) fruit, is cut-down.

The sprains are then moved ($\kappa\acute{\iota}\nu\epsilon\omega$).

She abhors *her* children, nor is rejoiced *when* seeing (*marking*) *them*.

IMPERFECT. They were being destroyed. The ships were being manned. Sedition was being excited. The Athenians were being hurt much.

PERFECT. I have been, *and still am* persuaded.

It has been authorised. It has been ever done badly.

The word was ever thrown out in vain.

We have already been punished sufficiently.

We were compelled to fight on foot.

O me ^{dat}, how (*how-that*) have we been insulted.

This was announced to us.

Have I counselled ill? (*The question is here expressed by $\mu\omega\nu$*).

PLUPERFECT. He had been left there.

He had been stretched at length as a worm.

The chariot had been adorned altogether-beautifully.

Ambrosial sleep had been shed around.

It had been proposed ($\pi\alpha\rho\alpha\sigma\chi\epsilon\nu\acute{\alpha}\zeta\omega$).

Splendid tapestry had been stretched out.

PAULO-POST-FUTURE. [*The Third Future Passive is properly, both in form and meaning, compounded of Perfect and Future; and since the Perfect often expresses a continued state, this signification remains in the Third Future. It sometimes expresses rapidity of action; hence the common name of Paulo Post.—Sandford.*]

He shall stand enrolled. This deed ^{it} shall be done.

It shall ever be called Bosphorus.

But nevertheless it shall be said.

Sad grief is going to be left to me ^{dat} particularly.

I shall possess. I shall ever remember. (*Vide* "to acquire,"
"to recollect.") It shall be done *instantly*.

FIRST AORIST. He was surnamed. The sun was darkened.

It was said. I was thoroughly-blinded.

Many *men* were taken alive.

The five and twenty ships of the Corinthians were manned.

They were stoned; they were sawed asunder.

And there his ^{gen} breath was loosened, and *his* strength.

The Athenians were exceedingly troubled.

More ^{neut} than three oboli were agreed-to *for* each man ^{dat}.

FIRST FUTURE. I shall be punished (*κόλαζω*).

They *two* shall appear. Thou shalt be compelled.

This shall then be completely effected.

Happy *are* the piteous, because they shall be pitied (*commiserated*).

Happy *are* the peace-makers, because they shall be called the sons of God.

Happy *are* they-who (*say* "the," *with a plural participle*)
hunger-after and thirst-after justice ^{art}, because they shall be
satisfied.

SECOND AORIST. He was buried.

The crew wasted-away. *The* whole spear was broken.

But when *the* tenth morning was made-to-appear, then they
pouring-tears, bore ^{impr} brave Hector.

SECOND FUTURE.* You will be hurt.

We shall all be changed.

The old woman will be buried splendidly.

Fear (*shudder-at*) ye the dead, if they shall have been hidden
in-the-earth?

* [See Valpy's Grammar, and note on the 2nd Future Active].

He shall be made-to-appear (*i. e. shall appear*) bright *with* armour to you^{dat} and the citizens.

Unless you shall desert this plain, this *man* shall be slain.

IMPERATIVE.

PRESENT. But come-on, be armed, *my* heart.

Let the sooty flame be hurled.

Let these men be tried first.

PERFECT. Be ye not ($\mu\eta$) too-much dismayed.

Let thus-much have been said.

In a middle or active sense. Beware to do these *things*.

FIRST AORIST. Be rejoiced, ye nations.

Let the eyes of them be darkened.

Be saved. I wish *it*, be thou cleansed.

SECOND AORIST. Let him be struck. Let him be slain.

Appear the bravest.

Let another prodigy of Jove appear.

Appear, that-thou-may-hear *the* woes of *your* sovereign.

OPTATIVE MOOD. (*Vide Gram: remarks on the Moods*).

PRESENT. If you are persuaded, let us send^{1a sub} the guests.

Hearing (*hearkening*) he would be delighted (*opt: with áv*).

... *Things* such-as any-one, both saying and doing, would be thought (*opt. with áv*) most pious.

Quick favours *are* sweeter: but if (*in-case*) you delay^{sub}, all *the* favour *is* void, nor may be said *to be* a favour.

FIRST AORIST. How he might proceed (*opt. with áv*).

Nor a house well managed (*οἰκω*).

There even an immortal having beheld^{a 2} *it* would have been delighted (*opt. with xς*).

All the polity of *the* Persians may (*opt. with áv*) be shown very-shortly.

SECOND AORIST. As (*as-altogether*) any one (*each-one*) of you would be ashamed (*opt. with áv*) to leave his^{acc} post.

Jove was driving away *the* Fates, lest the boy should be subdued.

I will disfigure your-eyes, that you may be made-to-appear (*opt. with áv*) unsightly to all the suitors, and to your wife and boy^{dat}.

SUBJUNCTIVE MOOD.

PRESENT. In case they are drawn-up in-any-other-manner, they-will-get-into confusion instantly.

FIRST AORIST. Look about, lest you should be harmed.

Judge ye not ($\mu\eta$), that (*to-the-end-that*) ye be not ($\mu\eta$) judged.

That (*how-it-is-that*) he may be saved.

Come-on, O my miserable hand, do not be made-cowardly.

It is-necessary for him^{acc} to be punished (*give^{a2} compensa-tion*), that he may be taught (*subj. with áv*) to acquiesce-in the government^{acc} of Jove.

SECOND AORIST. Whenever Aurora has been made to appear.

Danaus, the father of fifty daughters, left^{a2} *the* fairest water of the Nile, which fills whenever *the* snow has melted.

INFINITIVE.

PRESENT. To be struck. To be turned. To be rebuked.

PERFECT. It is permitted *that* he possess it.

It was necessary for them^{dat} to be thus arranged.

Having made-an-agreement^{a1}, he will seem not to ($\mu\eta$) to remember it.

I judge *that* no-one^{acc} of them was loved.

It seems to us^{dat} *that* the words of this man and your^{acc} words have been angrily spoken.

PAULO-POST-FUTURE. To be on the point of being sent.

FIRST AORIST. He ordered ^{a 1} *that* the Greeks should be thus arranged.

I am ready to die, old-man, before I am ordered ^{inf}.

FIRST FUTURE. I imagine *that* Dion will be chosen.

SECOND AORIST. I wish, I wish to be mad.

To be slain is dreadful. (*Express "to" by το, followed by an infinitive.*)

PARTICIPLE.

PRESENT. Appearing. Being named.

The *things* seen are temporary, the *things* not (μὴ) seen are eternal.

PERFECT. The students. (*The having-been-instructed.*)

The words spoken ^{art} are right (*have rightly*).

I speak words rough and sharp.

In an active sense. I kill (*intercept*) the men, having lain-in-wait-for them.

PAULO-POST-FUTURE. Being on the point of being enrolled. (*Written*).

Being on the point of being struck.

FIRST AORIST. I am arrived, being ordered.

O hated handicraft.

They being persuaded, sent ^{a 1} a messenger.

In an active sense. She turned ^{a 1} her cheek in-the-contrary-direction, having abominated the entrance ^{p 1} of her children.

FIRST FUTURE. Going to be struck.

SECOND AORIST. Being struck he was reduced-to-ashes ^{a 1}.

These having appeared ^{genit}.

Subdued they consult-about flight.

Wretched Prometheus, who-hast-appeared ^{part} a common assistance to mortals ^{dat}, why dost thou suffer these *things*?

MIDDLE VOICE.

INDICATIVE.

PRESENT. We turn ourselves. They wash themselves.

IMPERFECT. I was beginning. They were clothing themselves (*they were putting on*).

They were-taking-up-for-themselves.

PERFECT. [*The student should here bear in mind the distinctive force of the perfect in all the voices—the continued state or action expressed by it.*]

I have awaked-myself-and-continue-awake.

I have appeared. I am broken.

And weeping ^{tem} I am wasted. (*I have been and am melted.*)

This dust has-hidden-and-does-hide (κεύθω) Archedicé.

The stolen fountain of fire has appeared *the* teacher of every art to mortals ^{dat}.

They trusted *in the* truce ^{dat}.

No one knows ^{pf mid} (*beholds*) what you are thinking of ^{acc}, but sees what you are doing ^{acc}.

I perceive ^{pf mid} this *one* of the attendants of Jason, coming (*tending*).

He has left the plains sounding-under-the-tread-of-horses.

PLUPERFECT. You had all cried-out together.

The Syracusans had done this.

No one had rejoiced.

FIRST AORIST. O woman, having-cut-in-pieces thy dress (*the dress of thyself*), hast-thou-caused-to-be-made arms ^{acc} to me ^{dat}?

They took-their-station there.

So many evils did he contrive.

You have honoured ^{acc} (*respected*) me, but have greatly hurt (*done-harm-to*) the people of the Greeks.

Hail, father.—I have accepted this dear address.

FIRST FUTURE. *Though having been injured^{pr} pass, we will be silent.*

It shall appear a marvel *to you*^{dat}.

Deserted, I shall fly (*fut. mid. Attic*) this land.

For (*As*) never again, but now for-the-last-time, shall I look-towards *the ray and orb of the sun.*

In a passive sense. The war will be terminated without fighting.

They will be prevented *by the scarcity*^{dat} of resources^{art}.

SECOND AORIST. They obeyed promptly.

They^{feim} were left orphans.

The point-of-the-spear bent (*turned*) like (*as*) lead.

IMPERATIVE.

FIRST AORIST. Beware-of *the* sharpened-mouthed griffins, *the* dumb dogs of Jove, and beware-of Arimaspus, the one-eyed army.

Raise-yourself, and walk-about^{act pr}.

Salute ye Urbanus and Rufus.

SECOND AORIST. Be ye persuaded, as I discourse *to you*^{dat}.

OPTATIVE.

FIRST AORIST. The time would fail (*leave : opt. act. a. 2. with òv*) us, if we should enumerate the actions of that *man.*

The army would not-censure (optative with òv) me, if I should do^{òpt pr act} these *things* cautiously.

SECOND AORIST. Let him go-back^{pr}, nor let harm be left to us^{dat} and to our children hereafter. (*Or, nor let him leave harm.*)

SUBJUNCTIVE.

PRESENT. If we are-upon-our-guard (*with éav*).

Whom they may-please (*wish with òv*) to assist^{a 1}.

PERFECT. I will nod, that (*with-the-view-that*) you may trust me. (*Jupiter is speaking.*)

FIRST AORIST. Let us put-on armour.

Do not censure all the female race.

Do not (μή) you at-least do (*work*) these *things*.

SECOND AORIST. Do-you-wish that I should turn-myself?

He will not (οὐ μή) be persuaded.*

Overtake (*imperative plural*) the horses of Atrides speedily,
nor be left ^{dual} here.

Does any-one attend? Why do ye loiter? Whither should
I turn-myself.

INFINITIVE.

PRESENT. To wound-one's-self. To teach-one's-self.

FIRST AORIST. Give ^{a 2} ye to your mother ^{dat} your right
hand to salute.

Wishing (*inclined*) to force the entrance-to-the-harbour, they
were fighting-a-naval-battle.

It is time (occasion) to consult about these things.

It behoves you to beware-of these *men*.

FIRST FUTURE. He asserted ^{a 2} that many of the soldiers,
who now clamor, would clamor ^{mid} differently.

He asserted ^{a 2} that the same persons would not vote (*Attic
Infinitive*).

SECOND AORIST. So good *was it that* a son survived; since
he punished ^{a 1 m} (*payed*) the parricide.

PARTICIPLE.

PERFECT. Nor let any-one, having trusted to his horsemanship ^{dat} and manliness, desire (μεμάρτω for μεμαχέτω) to fight
alone.

They fled ^{a 2} profound destruction, having fled war and the
sea.

FIRST AORIST. Often-times I have wondered ^{a 1 a} by what

* [The Subjunctive Second Aorist middle, with the particles *οὐ* *μή*, has
the same force as the Future Indicative. *Dunbar.*]

manner of arguments ^{dat} the accusers of Socrates persuaded ^{a 1} the Athenians.

The Greeks having-caused-to-be-made images (εἰκόνας) of them placed ^{a 1} them (placed-up) in (into) Delphos.

The Corinthians, having hired two hundred heavy-armed-men, sent ^{a 1} them.

It is to be feared lest he, having been enraged, should do (work out ^{a 1 subj}) some-evil.

FIRST FUTURE. They-have-come to enslave the land.

They warred ^{a 1}, to obtain the territory.

SECOND AORIST. Having yielded (obeyed) to him ^{dat} I killed ^{a 2} my ^{art} mother.

CONTRACTIONS OF THE PRESENT AND IMPERFECT PASSIVE AND MIDDLE.

PRESENT.

INDICATIVE. The roaring echo of thunder bellows.

Since you desire it, it behoves me to speak : hear then (surely):

Do you accuse me ?

He is incensed.

IMPERATIVE. Endeavour to raise-up my body.

Be ye glad, exult.

Be-manly ^{pl}, be-firm.

Guard-against reproof more than danger.

OPTATIVE. Certainly I should (κεν with opt.) be called timid and base, if I should (express "should" by the future) concede to you ^{dat} every thing (deed).

Why should I fear, to whom ^{dat} it is not fated to die ^{a 2} ? (Express "should" by αὐ with the optative).

SUBJUNCTIVE. When (with αὐ joined) they communicate any thing to you ^{dat} . . .

He kills those whom he may think (regard : with αὐ) to believe.

INFINITIVE. No-one wishes (*is inclined*) to have (*obtain*) poor friends.

I do not wish (*I am not inclined*) when poor to present *any thing* to one-who-is-rich (*the being-rich^{dat}*), lest I should seem^{subj pr} to beg.

PARTICIPLE. By-no-means pull-back ^{a¹ subj} the boy rushing-impetuously.

I am chagrined, seeing (*marking*) myself thus treated-with-contumely.

I pitied ^{a¹}, having beheld ^{a²} the hundred headed impetuous Typhon being subjugated.

IMPERFECT.

I suppress other evils such-as you were *machinating*.

The curse of father Saturn, which he cursed ^{impf}, shall be accomplished ^{fut¹}.

Cyrus ^{art} hearing these *things* was afflicted.

For the Corinthians thought ^{a¹ m} (*regarded*) that-they-were-overcoming ^{inf impf}, if they were not being much overcome; and the Athenians thought ^{impf} that-they-were-being-defeated ^{inf impf}, if they were not much defeating.

Any-one was fined, if he offended ^{opt impf}. (*Put "Any-one" after "if," instead of at the beginning.*)



AUGMENTS OF VERBS COMPOUNDED WITH PREPOSITIONS.

RULE. Verbs compounded with prepositions take the augment between the preposition and the verb. As προσ-βάλλω, προσ-έβαλλον.*

Porsenna was admiring-very-much the valor of Mucius.

* [Prepositions, except περί and πρό, suffer elision before the augment; but ο in πρό is often contracted with the following vowel.]

The Britons were confounded ^{a 2} having beheld ^{a 2} a wild-animal not-seen-before and immense.

Cutting-off *the* foliage of myrtle branches, he crowned ^{a 1} (*crowned-thoroughly*) all *the* altars.

We all hesitate, seeing *the* pilot of *the* ship confounded ^{pf}.

Such a boldness is-by-nature ^{pf} (*springs-in*) to you ^{dat}.

You have enjoined ^{a 1} this to us ^{dat} not unwilling ^{fero}.

Talthybius was jointly-laying-waste *the* Phrygians.

The land was convulsed ^{pf} and *the* air was jointly-agitated ^{pf}.

They were living-together.

They were reconciled ^{a 2}.

They shut-up-together ^{a 1} you and Hermione.

Cæsar was attempting to pass-over a great river.

An echo of *the* battering of steel rushed-through ^{a 1} *the* inner-most-part of *the* caverns.

He has thus repaid ^{a 1} me.

He had prophesied the future.

They were making-adverse-preparations.

There are some exceptions to this rule :

He was sitting-down close-upon the fountain ^{dat}.

He was sleeping close-upon an elm ^{gen}.*

They cleaned ^{a 1} *the* tables with sponges ^{dat} having-many-holes.

Some Verbs take an augment either before or after the preposition :

I was desiring.

Some Verbs take an augment both before and after the preposition :

I bore-with ^{a 2} it.

They were reinstating the city.

* [καθένδω in the imperfect has καθηνόον or ἐκάθενδον.]

THE VERB Εἰμι, I AM.*

I am what I am.

Lead (*Conduct*) foward, daughter; for (*as*) you are an eye to a blind foot^{dat}, as a star is to sailors^{dat}.

Neither is *there to me*^{dat} a father, and venerable mother.

Within is brass, and gold, and much-wrought iron.

Covetousness is the root of all evils. (*Say, Root of all the evils is the covetousness*).

We women are such-as^{neut sing} we are.

Ye are the light of the world.

There are three daughters to him^{dat}.

Words are *the* healers of wrath.

I was once, but now am not any-more.

Minerva was silent, nor said^{a 2} (*remarked*) any thing.

There was a plain there, all (*ἄπας*) level just-as *the* sea, and full of wormwood.

Both^{dual} were^{dual} red-haired^{dual}, both not-yet-grown-up, both taught (*i. e. skilled*) to play-on-the-pipe, both *taught* to sing.

The Syracusans were much^{dat neut} more roused^{pf part}. (*Prefix to the participle the Attic reduplication.*)

They would have been intercepted-by-a-wall^{pf part}. (*Express "would have been" by the Imperfect with ἔν.*)

I shall be head (*prince*) of our house and slaves whom *the* divine Ulysses obtained-by-plunder^{a 1 mid} for me^{dat}.

* [If we compare, says Thiersch, the three parts (1st. 2d. and 3d. sing.) of this verb with the Latin *es-se* and the German *wes-en*, we shall perceive the root of it to be *es*, the root of which is the Hebrew *Hesch*, *Fire*. Again, compare *es* with the German word signifying to eat, viz. *essen* (Lat. *com-esse*), and then, say some philologists, we arrive by a regular induction at this conclusion—that the substantive verb denotes an *existence* supported by *consumption of nourishment*. Compare also *es, thou art*, with *es, thou eatest*. These derivations are ingenious, but perhaps too much importance is attached to a resemblance which cannot be shewn to be else than casual.]

For thus I declare ; this (*the*) shall be also fulfilled ^{pf part}.

Ye shall be free.

When I was ^{plap} an infant, I thought ^{impf} (*had-understanding*) as an infant.

There belonged (*pluperf. of epi* : *Ionic form*) mills to the shepherd ^{dat} of the people ^{pl}.

Be thou a speaker-of-good-tidings : what news (*Say, what* ^{neut} more new) do you bring (*say*) ?

Be thou silent, be-still : let all the people (*Attic*) be silent (*silently*).

Let these be ^{dual} witnesses.

Be ye men, friends ; and be-mindful ^{a¹ mid} of strenuous bravery.

Let it be ^{opt} to me ^{dat} to grow-old if not (*μη*) magnificently, at-least safely.

O old-man, oh-that, as spirit is to you, so firm strength were ^{opt} to you ^{dat}.

Neither could a mortal man ascend (*a. 2. opt. with xsv* : *ava*—being contracted into *av*—) it, not-even (*followed by γε*) if there were (*opt. contracted*) to him ^{dat} twenty hands and feet.

If (*Provided*) you are ^{subj} fond-of-learning, you shall be much-learned.

The Gods ordained ^{a¹ m} destruction to men ^{dat}, that (*to-the-end-that*) there might be ^{subj} a song to future ^{dat} men.

He is a just man who (*whoever*) wishes to be just, and not (*Contract the two last words into one*) merely to seem to be so.

I think (*imagine*) that you will be ^{inf} yet the-heads of this land.

This is a diseased ^{neut} state of things, when (*with av joined*) a depraved man has ^{subj} authority, being nothing before (*before this*).

He nourished ^{a¹} me when-I-was (*being*) little.

He knew (*had ascertained* : *Attic*) the things which are, and which will be, and which were before (*Say, the* ^{neut pl} being and the to be ^{part} and being before ^{prep}).

EXAMPLES OF OTHER VERBS IN $\mu\iota$.

ACTIVE VOICE.

Time alone manifests a just man.

The winds dissipate *the* clouds.

He gives *to* herdsmen ^{dat} *the* babe to expose ^{a 2}.

When giving, give nothing (*not-one* ^{neut}) mean.

Truly they know your abominable disposition.

Consider ^{a 1 m} (*Speculate-on*), what (*what-kind-of*) a tempest and inevitable extremity-of-evils is coming-upon you ^{acc}, unless (*provided-not*) you obey ^{a 1 pass subj}.

But go, leave *the* resplendent seat of *the* Goddess.

Do not stand ^{dual} ($\epsilon\sigma\sigma\eta\mu\iota$) thus grieving.

Not another wife (*woman*) would thus keep-alooof-from (*opt. with* $\kappa\epsilon$) her husband ^{gen} (*man*), who had come-back ^{a 2 opt} (*arrived*) to-her (*of*) after-having-toiled-through (*a. 1. participle*) many evils.

Alas, alas, how (*how-that*), when (*with* $\alpha\nu$ *joined*) the Deity gives ^{subj} good-things (*well*) to the bad ^{dat}, they are-insolent, as-if-they-were-to-be-fortunate (*fut. participle of* $\epsilon\tilde{\upsilon}\ \pi\acute{\gamma}\acute{\alpha}\sigma\sigma\omega$, preceded by $\acute{\omega}\varsigma$) always!

In-case a general arranges ^{subj} (*places*) things ^{art} rightly, he is-fortunate.

It did not please ^{impf} the magnanimous Ajax (*dative, as after Placet in Latin*) to stand ($\epsilon\sigma\sigma\eta\mu\iota$) where the other sons ($\nu\tilde{\iota}\varsigma\ \omicron\varsigma$) of the Grecians were standing (*standing-off*).

It-is-right *that* he should swear to it.

Lycian Phœbus, be-willing ^{a 1 opt} to place these *things* in your mind ^{dat}.

The old-man rejoiced ^{a 1} and answered ^{impf}: O child (*offspring*), certainly *it is* good to give *the* due gifts to the immortals ^{dat}.

It is said that the Phœnicians did not discover the letters of

the alphabet, but that they only changed^{inf a 2} their^{art} forms (types).

I find some proposing *to the* wrestlers^{dat} a public contest, worthy of toil.

Thump, thump *your* head (*ἡγήματα* which is the accusative), giving^{fem} beatings of *your* hand.

Holding^{fem} wild cubs of wolves in-their-arms, they were giving *them* white milk.

The maid-servants were bearing *them* and placing *them* out-of-doors.

Having placed-down^{a 2} *their* lances, all *the* slaves were casting *their* hands towards *the* work^{acc}.

This is *the* huge Ajax, *the* fence of *the* Greeks; and Idomeneus stands^{pf} on-the-other-side as a God.

You have caused^{a 1} (*placed*) *to your* parents^{dat} unspeakable lamentation and sadness.

Ajax, God has given^{a 1} *to you*^{dat} greatness and might.

You have not-yet given^{pf}, but will perhaps give retribution.

Wherefore have ye been standing^{a 2} thus stupid as (*like-as*) hinds?

They laid-down^{a 2} Patroclus; and *his* dear companions stood-round (*a. 2. in the shortened form*) lamenting.

The ships of the Syracusans having been put-in-disorder^{a 1} delivered-up^{a 2} the victory *to the* Athenians^{dat}.

O Jupiter, dwelling-in *the* splendid folds^{acc} of heaven, save^{a 1} us, and give^{a 2} reconciliation *to my* children^{dat}.

Since you dared^{impf} to do the *things* not (*μή*) fair, suffer^{a 2} (*tolerate*) also the *things* not (*μή*) pleasant.

Heap-up^{a 1} a mound, and place-on^{a 2} *it* memorials *to me*^{dat}; and let *my* sister give (*a. 2. imperative*) *her* tears and *her* tresses *to my* sepulchre^{dat}.

Lay-down^{a 2 pl} the bows quietly (*quiet nom*).

May *the* Gods give^{a 2 opt} *to you*^{dat} and *to this* guest *gifts* such-as^{neut} I wish.

May the Gods make $a^2 \text{opt}$ (*place : contracted form*) all these things vain.

O me dat , which-way should I go $a^2 \text{subj}$ (*journey*)? where (*in-what-place*) should I stand $a^2 \text{subj}$?

The master being indignant $a^1 \text{pass}$ delivered a^1 him to the tormentors dat , until he should give-back $a^2 \text{subj}$ all which-was-owed (*the neut being owed*) to him dat .

Do not ($\mu\eta$) give $a^2 \text{subj pl}$ the sacred thing to the dogs dat , lest-at-any-time they tread you down $a^1 \text{subj}$. (Put "tread down" in one word.)

Give a^2 me dat whatever (*whichever : with $\kappa\epsilon$*) gift your dear heart impels you to give a^2 me dat .

Why (*How*) do you wish to make a^2 (*place*) my labour useless?

Achilles having stood-up a^2 thus spoke-among impf the war-loving Argives dat .

PASSIVE AND MIDDLE VOICES.

A good tree is not able to produce (*make*) bad (*wicked*) fruits, nor a corrupt tree to produce fair fruits.

She lies fasting, yielding a^2 her body to sorrows dat ; and hears, when advised, as a rock or a swell-of-the-sea.

We are undone.

They lie dead near together, both the daughter and her old father.

See $a^2 \text{m}$ (*Behold*), there is a mat; lie-down on it.

I am not able (*opt. with $\alpha\nu$*) to wipe-away-from $a^1 \text{mid}$ my mind gen (*understanding*) your suffering.

You can (*opt with $\alpha\nu$*) not have all things.

Permit me to save a^1 Greece, if (*in-case*) we are able $a^1 \text{subj}$.

Nothing is more delightful than when reviled to be able to bear it.

Not the man not ($\mu\eta$) acting-unjustly is a just man, but the man who (*whoever*) being able to act-unjustly does not ($\mu\eta$) will it.

She lacerates^{mid} *her* cheek, making (*placing*^{mid}) *her* nail bloody.

The multitude stood round^{impf mid} weeping (*crying*).

I knew* (*was-familiar-with*^{impf}) the misfortunes and the death of Agamemnon.

Ulysses and *his* illustrious son laid-down^{a 2 mid dual} *their* arms within.

After they had dismissed^{a 2 mid} *their* desire of drink and of food, young-men crowned^{a 1 mid} (*crowned-over*) the bowls.

But do you put-on^{a 2} a propitious spirit.

Let each-man sharpen (*a. 1. mid. imperative*) well *his* spear (*wooden-spear*) and well prepare (*place : a. 2. mid. imperative*) *his* shield.

If you should give (*a. 2. opt. with $\kappa\varsigma$*) him *to* me^{dat} to become^{a 2} the keeper of *my* stalls, he would make-for-himself (*place : a. 2. m. opt. with $\kappa\varsigma$*) a big thigh, although (*even*) drinking only whey.

Let us cast-off^{a 2 mid subj} the works of darkness^{art} and put-on (*get-into : a. 1. m. subj.*) the armour of light^{art}.

Why did you, if (*if-altogether*) you were-inclined^{a 1 p} to do (*place : a. 2. m.*) a favour *to* this man^{dat}, kill^{a 1} the child?

Penlope, having placed^{a 2 m} a very-beautiful chair, was hearing the discourse of each.

Thus having said (*inserted : a. 2. m.*), Minerva touched^{a 1 mid} him, and dried-up^{a 1} his (*him*^{dat}) fair skin.

* *ἔπισταμαι*, though a compound word, takes the augment at the beginning. The meaning of the simple seems to have been so much altered that the compound almost became a distinct verb.

[*ἔπισταμαι* seems to be the middle voice of *ἐπίσθημι*, retaining the Ionic form.]

EXAMPLES OF OTHER IRREGULAR VERBS.

Willing, willing I have sinned ^{a 2}; I will not deny *it*.

When (*At-the-time-when*) it became ^{a 2} dusk, raised-dust appeared ^{a 2 p} as (*just-as*) a white cloud.

Become a friend slowly; but, having become ^{a 2} one, endeavour to persevere *in being so*, for *it is* equally shameful to have no-one a friend and to change-one-after-the-other many companions.

Every-one, who-has-cultivated (*having cultivated* ^{a 1}) good-qualities, is ashamed to become ^{a 2} bad.

Have you indeed come ^{pf pass} (*come-from*) to inspect ^{fut part} my *bad* fortunes?

Come-on, take ^{a 2} your sword.

Think (*Seem*) to do all *things* as *going to* escape-the-observation-of ^{fut part} none: for-indeed though (*av with a. 1. subjunctive*) you hide *anything* at-the-moment, you will be discovered ^{fut 1 pass} afterwards.

They had escaped-the-observation-of ^{plup mid} each-other.

Learn ^{a 2} all *these things* summarily.

I will tell (*say*) you ^{dat} clearly every *thing* whatever you request to learn ^{a 2}.

I, the miserable, have suffered ^{pf mid} *things* grateful to my enemies ^{dat}.

I suffer and have suffered ^{pf mid} and yet shall suffer ^{mid}.

Ye shall learn-by-enquiry whatever ye wish-further, although I am ashamed *while* speaking ^{fcm}.

O sister (*fellow-born*) dearest to me ^{dat}, I am-incredulous, having been informed-of ^{a 2 m} *things* wonderful to me ^{dat}.

Having learnt-by-enquiry ^{pf pass} *these things*, I have arrived ^{a 2} hither.

I have arrived (*pf. mid. with Attic reduplication*) to signify ^{fut part} *these (such) things* to you.

The days shall arrive when (with αὐ joined) the bridegroom shall be taken-away ^{a 1 subj.}

The servants shall bring gifts to you ^{dat.}

One brought ^{a 1} *one gift and another another.* (*Say, Another brought another gift.*)

Bring ^{a 2} *my dress to me* ^{dat} *as-quickly-as-possible.*

After-that she ran ^{a 2} *directly, and kissed* ^{a 1} *his head (pate), and (as-well-as) addressed* ^{impf} *him.*

The ships quickly ran-through ^{a 2} *the fishy paths.*

Hecuba produced ^{a 2} *the beginnings of these (the) evils, by having produced* ^{a 2 nom} *Paris.*

He professed ^{a 2} *to be a teacher.*

Ye cannot find (a. 2. opt. with αὐ) any other man more wretched (trist).

PART SECOND.

THE ARTICLE.

I. *The article serves to signify, that the noun with which it stands, indicates either a determinate object amongst several which are comprehended under the same idea, or the whole species.*

1. *The Attics use the article in all cases where an object entirely indefinite is not to be expressed—for distinction and emphasis.*

Demosthenes the orator. Thucydides the historian. Homer the poet. The poet described ^{a 1} the shield of Achilles. The herds-man having-heard ^{a 2} these things, and having-taken-up ^{a 2} the little-boy went ^{perf mid} (*Attic*)* the same way back, and comes (ἀπικνεσθαι) into the cottage. The (*previously mentioned*) maiden became a wine-skin.

* [According to Matthiæ ἦα, or ἦια, is not an Attic but an Ionic form, ἦα, (ἦα) for ἦν. In confirmation of this opinion, it is added that ἦα or ἦια never have the signification of a perfect, but of an aorist or imperfect.]

2. *It is used emphatically in many cases where in English the definite article is not used :*

Thy son. A son of thine. All men. All the men.

Honourable is the reproach *with* which you reproach (*reproach-utterly*) me ^{dat.}.

Indeed (*μεν*) he spoke not an (*the*) ignoble speech.

Calling (*calling-out*) him a (*the*) traitor.

Calling (*calling-out*) him a (*the*) benefactor, a good man (*the man the good*).

Darius having-reigned ^{a 1} six and thirty years in all (*the all*), you shall call him off *from such* lengthy speeches (*the many*) (*απαλλάσσω, to call-off*).

Cyrus ^{art} summoned this *very* battalion (*this the*).

3. *Hence the article is used before proper names ; except in Homeric or tragic poetry, in which the usage scarcely ever occurs :**

Now at length the Cyrus was thus engaged (*was in this*). The celebrated Themistocles advised ^{impf} the Athenians to despatch himself as quickly-as-possible to the city Lacedaemon ^{acc.}.

He indeed having-spoken ^{a 2} (*remarked*) to-this-purport, did not persuade ^{impf} the man Alcidas.

The man Paches having-gone ^{a 2 m} (come-from) to the Mitylene ^{acc.}, reduced ^{a 1 m} the Pyrrha and Eresus.

At (*in*) Tanagra of the Boeotia.

Up-to this time many ^{neut} parts of the Greece live ^{sing} (*pasture*) in the ancient manner ^{dat.}.

Suppose (*you may say*) having-thrown-a-bridge-over the Hellespont, an army was-led (*driven*) through the country Europe ^{gen} into the land of Greece ^{acc.}.

4. *It is used before proper names in Comic poetry (Attic) : with the names of places commonly, but not uniformly.*

* [In tragic poetry the article is not prefixed to Proper names, except on account of emphasis, or in the beginning of a sentence where a particle is inserted. *Sandford.*]

For the master himself will-know you, and Proserpine, since they ^{dual} also (καί) are (*being*) a pair of deities ^{dual}.

The article sometimes gives a general sense to the noun to which it is prefixed—when the noun is intended to embrace all persons to whom it can be applied.

The counsellor and the sycophant differ in this.

A malignant thing, O Athenian men, a malignant thing the sycophant ever is.

5. *The article is often used with the substantive understood.*

The Attic ^{fem} territory (γῆ *being understood*).

My ^{fem} opinion (γνώμη *being understood*) prevails.

The morrow (say ἡ αὔριον, ἡμέρα *being understood*).

The equestrian ^{art} (τέχνη).

The ^{acc fem} way (ὁδόν *understood*) to (*beside*) the wall ^{acc},

By the quickest ^{acc fem} (*speediest*) way.

By the straight ^{acc fem} way (i. e. *Right on*).

The ^{fem} of the other Greeks, whether (*both-whether*) we-ought to call ^{a 2} (*remark*) it malice or (*and-whether*) want-of knowledge or (*and-whether*) even both these things.

The service we pay to God is moderate: but the service we pay to men ^{art} is immoderate.

Having abandoned ^{a 2} the sailing to Chios ^{art acc}, he sailed ^{impf} to Caunus (^{art}) (^{acc}).

No (*no-by*) the God ^{acc}. By the Goddess.

You ^{nom}, O Athenian men—but when-I-say the ^{neut} word You, I mean the city.

It-is-right that we ^{acc} (*Ionic*) should divide-into-parties ^{inf}: respecting the ^{neut genit} question which (*Ion*;) of us (*Ion*) shall do (*work*) the country (*one's country*) more-good.

6. *The neuter article with a neuter adjective is often used as a substantive: some substantive being understood, as ὁ θεός, γένος, σχῆμα, &c.*

Great old age. (*The over-old.*)

Eagerness. (*The eager.*)

Prosperity.

Goodness. (*The good.*)

Beauty. (*The beautiful.*)

Confidence. (*The confident.*)

Unfeelingness. (*The unfeeling.*)

The-difference. (*The different* ^{p^l}.)

Right. (*The rightful* ^{p^l}.)

You. (*The your* ^{p^l}.)

The quality. (*The of-what-kind.*)

The quantity. (*The how-much.*)

The commonwealth. (*The common.*)

The subjects-collectively. (*The subject.*)

The enemy. (*The contrary.*)

The barbarians. (*The barbaric.*)

The Dorians. (*The Doric.*) The citizens. (*The civic.*)

In like manner it is used with a participle.

Procrastination. (*The procrastinating.*)

The-estimation-in-which-the-city-is-held. (*The being esteem-
ed of the city.*)

The article is frequently used with a participle in other constructions :

It was difficult in those times ^{art} to find ^{a²} those-who-were-inclined (*the* ^{p^l} *being inclined*) to rule.

Philosophers. (*The philosophizing.*)

My-mistress. (*The my having obtained* ^{p^f}.)

Bad ^{art} counsel is most bad to-him-who-counselled (*τῷ with
aor. 1. part. of βουλεύω*) it.

There are those-who-say (*the saying*).

There will be no-one to-show-the-way (*ὁ with the future
participle*).

That-there-were those-who-would-war (*τοὺς with the future
participle*) against Philip ^{dat}, seemed-like ^{p^f mid} (*Attic prefix*)
some heavenly benefit ^{dat}.

Always shall *the* grievous-weight of the present evil molest

you; for there is (*has sprung-up* ^{pf}) not any-one-who-will-re-
lieve (*ô with fut. participle*) you.

The Tegeetans were-the-first-who-came to the wall ^{acc}, and
these were they-who-pillaged (*oi with first aorist participle*) the
tent of Mardonius ^{art}.

Him-who-assists (*The assisting*) the commonwealth
most ^{neut pl acc}.

I myself saw ^{a 2} (*beheld*) these mines ^{art}; and *those* of them
were by-far *the* most surprising which (*the*) the Phœnicians
discovered ^{a 2} (*detected*), those-who-colonized ^{a 1} (*oi with partici-
ple*) this island ^{art}.

Shouting-out Jove (*i. e. the name of Jove*), him-who-guided ^{a 1}
(*τον with participle*) mortals to-wisdom (*to reflect*).

I miserable have been utterly-destroyed ^{pf} by blind destruc-
tion ^{gen} (*ruin*); I who-am-named (*ô with perfect participle*) as
the son of the best mother, I who-am-addressed ^{a 1} (*spoken-to* :
ô with participle passive) as the son (*production*) of Jove.

You will find, O men, all ready to succour me ^{dat}, the person
who-corrupts (*τῷ with participle*), the person who-does-ill-to (*τῷ
with participle*) their (*the of them*) domestics ^{acc}, as Melītus and
Anŷtus assert !

You, the-hater (*the fem hating*) ! you hate forsooth in word ^{dat}
but in deed ^{dat} are-allied-with the murderers ^{dat} of your (*the*)
father !

Is Medea, she-who-has-worked ^{pf pass} (*ῆ with participle*) these
(*the*) dreadful evils, in this house ^{pl} ? (*Express the interrogation
by ἄρα.*)

The article is sometimes omitted :

It is all the work of the inventor (having invented ^{a 2}).

He who has learnt ^{a 2 part} differs (*bears-apart*) vastly from *him
who* has not (*μὴ*) learnt ^{a 2 gen part}; and the *man who* is disci-
plined differs vastly from the *man* not disciplined.

*The article with the participle is used in the neuter gender and in
the singular number in a collective sense :*

The *numbers* coming-in ^{gen} becoming continually greater (*more : Ionic*).

If you shall overturn (*Ionic*) these *men* and those-who-hold-out at (*in*) Sparta, there is no other tribe of men which (*the*), O king, will stand-against (*Ionic*) you ^{acc}.

No one opposed ^{impf}, seeing (*marking*) the-conspirators (*the neut having conspired pf*) numerous.

7. *The neuter article is often put absolutely with the genitive of the substantive.*

God ^{art} directs the *affairs* of men.

The *affairs* (πράγματα) of the Thebans are-in-a-bad-state (*has ill*).

We must bear the *visitations* of the Gods.

The *resources* of friends *are* nothing, in-case any-one is-unfortunate ^{subj}.

The *honours* of the dead ^{pl} (*deceased*).

To think (*reflect*) the *thoughts* of the Athenians, (*i. e. to be on the side of the Athenians*).

I seem to-myself (*me da*) to have suffered ^{pf mid} the *fate* of-the-horse-of-Ibycus (*of the Ibycean horse*).

Both you and Simmias seem ^{sing} to me to fear (*to be alarmed*) the *fear* of children. (*i. e. to have the same fear as boys*.)

Wrath. (*The pl or sing of wrath art.*)

Skill. (*The pl of skill art.*)

Fortune (*The pl of fortune art*) has sharp tongues.

Such is the *nature* of the Gods that (*so that*) they-are-bribed ^{inf} by gifts ^{genit}.

The *saying* of Homer ^{art}, I am born (*I sprang-up pf*) neither from oak nor from rock, but from men.

According-to the ^{acc} *remark* of Solon ^{art}.

Parmenides appears to me, as Homer says (*the of the Homer*) to be at-the-same-time both venerable and terrible. (*Katà is understood*).

8. *The article, with a substantive expressed or understood, is often joined to adverbs, to which it gives the signification of adjectives.*

The-men-of-that-time. (*The then men.*)

The-men-of-that time. (*The then.*)

The upper (*up-above*) council.

The upper (*up-above*) city.

The-men-of-this-day. (*The now men.*)

The-wise-men-of-old. (*The of-old wise men.*)

The nearest (*εγγυτάτω*) of kin.

The best soldiers.

O children ! recent offspring (*brood*) of ancient Cadmus, (*of Cadmus the of-old*).

The girl who-was-but-just-now (*the but-just-now*) a queen has perished (*is undone* ^{pf mid}).

It behoves *us* to contemplate these *things* only, and to keep in our mind the remembrance of none ^{sing} (*not-one*) of the former (*formerly*) evils.*

9. *The article is also frequently used before prepositions with their case.*

Our contemporaries. (*The according-to us.*)

The ^{neut} events relating-to (*according-to*) Pausanias ^{acc} thus ended ^{a 1}.

The ^{neut} circumstances relating to war ^{art} (*acc*).

Miltiades the Marathonian. (*Miltiades the in Marathon.*)

Hunt-after the pleasures which-are-attended (*the*) with (*in-company-with*) reputation ^{gen}.

His (*The*) enemies having-brought ^{a 2} (*led : with Attic prefix*) Miltiades to (*under*) the judgment-seat ^{acc} prosecuted ^{a 1} him for the government ^{gen} which-he-exercised (*the*) in the Chersonēsus.

The Syracusans raised (*made-to-stand*) a trophy on account of the naval-battle ^{gen}, and the previous (*up-above*) interception

* [This union of the article with an adverb or preposition is generally explained by supplying a participle suited to the sense, particularly *εν. Matthiae.*]

of the heavy-armed-men which-took-place (*the*) at (πρὸς) the wall ^{dat.}.

Sometimes a participle is supplied.

The waggon-road ^{acc.} (*or public way*) leading (*bringing*) to the Piræus ^{acc.}.

A way leading to true ^{art.} instruction ^{acc.}.

The part turned ^{pf} towards Lybia ^{acc.}.

10. Under this head come the phrases οἱ ἀμφὶ or περὶ with a Proper name, which indicate

I. The person with his companions, followers, &c.

Pisistratus-and-his-troops. (*The around Pisistratus.*)

Thrasybulus-with-his-soldiers.

Cecrops-with-his-assessors-in-judgment.

II. Sometimes denotes merely the person whom the proper name expresses.

Of Pittacus and Bias and the-Milesian-Thales (*of the around, &c.*).

Priam and Panthous and Hicetaon. offspring of-Mars (*the around, &c.*).

III. It is used to mark not the person but his companions.*

The companions of Archidamus. (*Plato adds ἐταῖροι.*)

The friends of Parmenides and Zeno, (*add ἐταῖροι.*)

From these must be distinguished, the cases in which the preposition is not followed by a proper name, or when the article is neuter.

The hunters. (*The around the hunt.*)

Those who study philosophy.

The ^{neut} occurrences at (*about*) Lampsacus.

The constitution of the Thebans. (*The ^{neut} about.*)

What belongs to war. (*The ^{neut} about.*)

Virtue. (*The ^{neut} around the.*)

The circumstances connected with (*about*) the guilt. (*The two last examples are circumlocutions for ἀπερὶ and ἀμαρτία.*)

* [This occurs particularly in later writers.]

11. *The article frequently stands in the accusative neuter before adverbs ; governed by κατὰ or ἐς, &c.*

(Prefix *πρό.*) Formerly. Of-old. Further-on. Entirely.

(Prefix *τά.*) Now. For-the-most-part, (*the last, with or without ἐς*).

Sometimes εἶναι is added with the article in the singular.

Now. To-day, (*i. e. κατὰ τὸ σήμερον εἶναι.*)

Sometimes the article is placed in the genitive with a preposition prefixed :

On (*From*) the instant (*instantaneously*).

12. *The article frequently stands in the accusative neuter before prepositions, in the sense of adverbs.*

After (*From*) this ^{neut}. Before this. Upon this, (or, *Here-upon*). By (*κατὰ*) himself. (*i. e. Privately.*) As-far-as-lies-in (*The ^{neut} upon*) me ^{acc}. As far as concerns (*The ^{neut} to*) me. As-far-as-concerns (*The ^{neut} according to*) that art ^{art}. As-far-at-least-as-it-regards me ^{acc}.

Minos ^{art} employed ^{impf} (*used*) Radamanthus ^{art} (*dative*) as a keeper-of-the-laws as-regarded the town ^{acc}, and as-regarded (*the ^{neut pl} according to*) the-rest-of-Crete (*the other Crete*) he employed Talus ^{art} (*dative*).

Εἶναι is sometimes added at the end :

As-far-as-regards (*The ^{neut} according to*) him.

As-far-as-lay-in (*The ^{neut} upon*) them ^{acc}. (*κατὰ τὸ εἶναι ἐπ' αὐτούς.*)

13. *The article is sometimes put adverbially in the neuter with adjectives (ἐς or κατὰ being understood).**

At-first. (*The at first ^{neut pl or sing.}*)

For-the-most-part. (*The much, or as the much.*)

For-the-future. (*The rest.*) Moreover (*The rest ^{gen.}*.)

* [The article is often written with the adverb or adjective as one word.]

All-to-gether (*The whole*). Truly (*The true*). Anciently.
In the-mean-time. (*The between*).

With feminines in the dual, the article is often put in the masculine.

The hands.	The <i>two</i> women.
The <i>two</i> cities.	Of the <i>two</i> ladles.

14. Sometimes, especially in Ionic writers, the genitive article is severed from its noun, and precedes the word which governs it.*

Some ^{acc} of the spear-bearers.

Some-one of the soldiers (*Ionic*).

And a (*some*) part being pressed ^{a 1}, lighted ^{a 2} (*fell-into*) on (*into*) the farm of a certain (*particular*) private-citizen; and there was not a way-out.

Several articles are sometimes found together without a word between them:

The art ^{acc} of-him-who-is (*the gen*) in-truth rhetorical and persuasive.

The eyes of the soul of-most men (*of the many*).

The business of the art of-him-who-cards-wool (*of the card-ing wool*).

The article is sometimes doubled.

Virtue ^{art} does not issue from riches, but from virtue *issue* riches and all the other good ^{art} things which accrue to men ^{dat}.

The same thing. (*Join the second article on to the adjective.*)

* [The article is inseparable from the substantive or adjective added to the subject; viz. that of which any thing is said. Thus, *ὁ βασιλεὺς Λεωνίδης* or *Λεωνίδης ὁ βασιλεὺς*, *ὁ σοφὸς ἀνὴρ* or *ἀνὴρ ὁ σοφός*; but not *ὁ Λεωνίδης βασιλεὺς*, *ὁ ἀνὴρ σοφός*, nor, *βασιλεὺς ὁ Λεωνίδης*, except when taken as complete propositions, meaning "Leonidas is king"—"The man is wise."]

The other (ἄλλος) *thing*. (*Join as above.*)

They hate your-unanimity. (*The unanimity the your^{pl.}*.)

They finished their-long-walls (*the walls the of themselves the long*).

The other *things* which-fall-out-together (*the-falling-out-together*) every day (*according to each day^{acc.}*).

The Athenian people. (*The people the of Athenians.*)

The article changes the sense of some adjectives :

Many : The many (*i. e. The greater number*).

Himself : The same.

Others : The others (*i. e. the rest*).

Another Greece : The-rest-of-Greece (*The other Greece*).

More men (*contracted*) The more men (*i. e. the more*).

Few men : The few (*i. e. the oligarchs*).

II. *The Infinitive is joined with article as a substantive.* (§
Exercises on the Infinitive Mood.)

III. 1. *Originally, and in the language of Epic poetry, the article is a demonstrative pronoun signifying "this," with or without the addition of a noun.*

This man went to (*upon*) the swift ships of the Greeks.

But this maid I will not release.

This man, these men mourn.

You speak evil of this man (*certain person*) and of that (*certain person*).

Of this mother I-was-born ^{perf.}

On account of this ^{dat neut} thing you sit vilifying.

In this ^{dat neut} case the city of Priam would fall-down-to-the-ground (*a. 1. opt. Æolic.*)

The article according to this Idiom is sometimes translated "that," and without a noun sometimes rendered by "he" "she" "it" "they," &c.

2. *The use of the article as a demonstrative pronoun is preserved also in Ionic and Doric, and sometimes, though rarely, in Attic Greek.*

And *that* he wished^{inf} having-received^{a 1 part} *them* to-take-himself-away.

Before this (*i. e. formerly*).

If he had done^{a 1} this and that, he would not have died.

All the people (*Attic*) of the Thebans justly call^{ing}, and of (*out-of*) these I particularly —.

But this at-least I know (*have-ascertained*^{perf mid}) well. . .

3. *The article is used with μέν and δέ to distinguish between things set in opposition to each other, and signifies "partly, partly."*

Good things are two-fold; some (*partly*) human, and some divine.

They use (*Ion* :) partly the Cretan and partly the Carian laws.

4. *If the noun separated be a noun singular, ὁ μὲν and ὁ δέ signify "the one, the other;" ὁ μὲν is sometimes omitted.*

The one, a robber, let-him-be east-down^{imp a 1} into the Pyriphlegethon (*litt. fire-blazing*), the other, a temple-robber, let-him-be-torn-in-pieces^{imp a 1} by the chimæra.

The one flying, the other pursuing behind, they both ran by.

So εἴ μὲν and εἴ δέ signify "on the one hand—on the other hand."

O house (ὄψμα), on-the-one-hand I view you gladly, on-the-other-hand I grieve for you when I see you.

5. *When a preposition governs the article, the particles μέν and δέ often come immediately after the preposition.*

In some things we are agreed, in others not.

6. *Instead of one or both of the articles, the name is sometimes expressed:*

The Mityleneans and Athenians warried^{impf} : the one demanding-back the territory : the-others (Say, Athenians, with δέ,) proving by argument^{dat} that-the-Trojan-territory belonged not (not-in-any-way) more to the Æolians^{dat} than (than-not) both to themselves and to the others of-the-Greeks-who had revenged-with^{a 1 mid} Menelaus^{dat} the rape^{pl} of Helen.

7. *The article is put in Ionic and Doric writers for the relative ὅς, ᾗ, ὅ.*

Your father who nourished^{impf} you.

The things which we have pillaged-from^{a 2} the cities^{gen}, these (the) things have been divided^{pf}.

8. *Of Attic writers, only Tragedians use it in this sense, and these only in the neuter and oblique cases :*

What are you fleeing, my child ? I am fleeing Achilles^{art} whom I am ashamed to see^{a 2} (behold).

The sacred images of the Gods (Deities), of which I the all-wretched man have deprived^{a 1} myself.

9. *Even in Epic language the article is sometimes used according to the later Attic idiom. But in Homer such usage obtains only when a person or thing is marked with peculiar emphasis :*

But Ajax the mighty-one (great) always was eager to hurl-his-javelin against (επὶ) Hector mailed-in-brass.*

If ever (ποτέ) a partition come^{a 2 mid} to thee falls the reward (i. e. the well known reward of military enterprise) far (much) greater in value.

[Homer occasionally uses the article with ἄλλος to express "the rest."]

[To express an indefinite subject, either the article is omitted or the pronoun τις is used.]

* [ἱημι is generally used in the middle voice in the sense of wishing—vid: Gram: remarks on ἱημι.]

A mare brought-forth ^{a 2} a hare.

A certain woman had a bird.

[Τίς is frequently employed in the collective sense of "every one," as equivalent to the English "one," or the French "on;" and hence is sometimes used for the pronouns ἐγώ, σὺ, but not in Homeric Greek.*]

Therefore, he said, let every one speak as (*what*) he thinks (γινώσκω) concerning this very point.

A man more shameless one could not discover (*find-out* ^{a 2}).

Whither shall one turn-one's-self?

PART THIRD.

GOVERNMENT OF PREPOSITIONS.

Observe that, in this part of the work concerning the *Prepositions*, the particular *Greek Preposition*, which is the subject of each section, is to be used in translating the *English Preposition* in each sentence where only **ONE** Preposition occurs. When more than one are found, the reader will not be left in doubt where he is to use the *Greek Preposition* which stands at the head of the section.

I. Of Prepositions which govern one case only; viz. the Genitive; αντι, απο, εκ or εξ, and προ.

Αντι.

Primitive meaning, Against, [hence, In front of, In face of, In exchange, In preference to, For, or Instead of.]

* [Homer never uses the article with abstract nouns, which are little used in Homeric Greek; but more frequently in the *Odyssey* than in the *Iliad*. Sandford.]

One thing held against the other (one).

Favor for favor. On-account of these things.

Peace instead-of war. I shall reign instead-of him.

We all-together entreat you in-behalf-of these children.

In exchange-for a mortal body.

In return-for many good-services (benefits).

To exchange ^{a 1 m} a mortal body for immortal glory. (Say, immortal glory for a mortal body.)

I would choose (place : *κᾶν* present opt. middle) one good man before all bad men.

Hector went (a. 1. m. of *εἴμι*) against the glorious Ajax.

The man, whom (with *τε*) Jupiter loves ^{a 1 ubj}, is before (i. e. superior-to) many people ^{pl}.

Many cities sent the Athenians money instead-of troops (men).

Απο.

Radical meaning, From, so as to proceed from ; [hence, Out of, i. e. Through, By means of, &c.]

An ox from Pieria.

He leapt ^{plup pass} from his horses to the ground.

To fight on horseback (from horses).

Forty stadia ^{gen} from the sea. (In this passage "from" is to be placed before "stadia.")*

To have done dinner. (Say, *γεῖσθαι*, from dinner.)

The third day ^{dat} after the sea-fight.

How have I received ^{a 1 m} (received-into) you differently from my expectations ?

You will be (Attic) more removed from my (me ^{dat}) good-will. (That is, you will be more an object of dislike to me.)

* [Sometimes *ἀπό* is put with the measure of the removal or distance, instead of with the place from which the distance is expressed. *Matthiae*.]

Far from the mark. The Stoics. (Say, The^{pl} from the porch.)

To drink beginning-with (from) the day.

On the mother's side. (The^{neut pl} from the mother.)

He killed^{impf} (put-to-death) them by means of a silver bow.

I admired^{impf} Hermogenes^{art} on-account-of his (the) philosophy.

To live upon plunder. Your opinion. (The^{neut} from you.)

Envy preceeding-from the chief men.

From a love of justice. From zeal.

From no crafty intention.

Openly. (Say "From the open"^{neut}.)

Having-their-own-laws according-to the alliance.

To be appointed archons^{acc} by-means-of beans.

A constitution in which the governors are chosen according-to their circumstances.

The fear caused-by the enemy^{pl}.

They affirm that these women were stoned-to-death^{art inf} by the men-of-the-adverse-party.

Ex before a consonant ; Eξ before a vowel :

Radical meaning, Out of, or From; [hence After, In consequence of, By.]

Stones out-of which they make statues^{art}.

A grim brightness was beaming from his eyes.

To choose-out the strongest men from the citizens.

To fly out-of the city.

Ajax was leading ships from Salamis.

To carry (bear) phials from the girdles (that is, suspended from the girdles).

To hang^{art} any-one by the foot.

To lay-hold-of a horse by the tail.

To have done sacrificing (To spring^{art m} from the sacrifice).

To war after peace, and to agree^{art} again after war.

After the sea-fight.

We-received the report some-time-ago.

Of old. (*From ancient, χρόνου being understood.*)

Shut-out ^P by land and by sea.

With all the mind.

Unexpectedly. (*From the unlooked-for ^P.*)

Justly. (*From the just ^P.*)

It is-necessary *that* he should give ^A ² his blood *as* libations *to* the earth ^{dat} in consequence of *the* ancient resentment ^P of Mars.

For these *reasons* he was detested.

In consequence-of the vision.

Does not the old-man live (*is*)? Yes; having prospered-abundantly ^A ¹ by-the-aid-of (*from*) the Gods.

The *things* spoken by Alexander.*

The walls *built* by the Greeks.

The *things* performed ^P at-my-suggestion. (*From me.*)

Of his-own-accord. (*From himself.*)

My-self-and-two-others. (*From third ^P.*)

Πρὸ.

Radical meaning, *Before*, [*hence More than, Rather than, For, Before, as an action urged on by a motive, i. e. On account of.*]

Before the king.

Before all the troops-in-battle-array.

Before the doors.

At-a-great-distance-from (*Before much* ^{neut gen}: i. e. *much space before*) the city.

To be snatched-away before *the* proper-time.

The day before *the* first (one ^{ferm}) of *the* calends of March.

They wish to undergo all dangers ^{art} rather-than that (*the* ^{neut gen}) their (*the*) existing glory ^{acc} should be lessened ^{al inf}.

* [Εκ sometimes stands for ἐν, especially in Herodotus. *Matthiæ.*]

Consider (*Make*^{mid}) neither (*not-either*) your children nor *not-either* any (*not-one*) thing else of-greater-consequence before justice (the just^{neut}).

He valued (*a. 2. with Attic redupl.*) him even before Jove himself.

To value (*make*^{mid}) above much. (That is, To value highly.)

They-were-prompt to fight for *their* children and *their* wives (*women*). (*Properly, to fight before them so as to protect them.*)

He would prefer (*a. 2. opt. with òv*) to die (*expire*) for him often.

Laboring (*struggling*) for (*or, in the service of*) an ungentle prince.

He feared (*was-affrighted*) lest the Greeks should leave^{a 2 opt} him as a prey to the enemies (*devastating*) on-account-of fear.

I am driven from-country-to-country (*earth*^{acc} before *earth*).

One day before the calends of March. (*Say, Before one of the calends.*)

II. The Prepositions which Govern the Dative only are 'Ev and Συυ, Attic Εὐυ.

I. Ev.

Radical meaning, In : [hence With, &c.]

In or at Carthage. Near Lacedæmon.

At this time^{art}. At which time.

To be in fear. To be in a rage.

There is in your (*you*^{dat}) breast^{pl} a certain inflexible mind.

There is a great (*much*) army in the park.

They abode^{impf} like (*so-as*) ants, in the sunless recesses of caves.

It-is-his-pleasure (*In pleasure it is to him*^{dat}) that an expedition^{acc} (*driving-of-an-army*) should march^{a 2 m inf} (*spring*) against (*upon*) Greece^{acc} (*art*).

I am-ashamed (*have in shame* ^{p1}) to embrace your knee.

To blame any one (*have in blame* ^{p1}).

To esteem equally (*make* ^{mid} *in an equal* ^{maac}; *τρόπω*, "manner," *being understood*).

To make-light-of. (*Make* ^{mid} *in a light* ^{maac}.)

Judging ^{p1} it all-the-same (*in an equal* ^{maac}) to worship or not. (*Put "and" before "to worship."*)

To combat *equipped* with small-bucklers and javelins and bows.

Oh-that (*If*) I might be ^{opt pr} always *adorned* with garlands.

It is now in your-power (*you*) either to enslave ^{a1} (*enthral*) Athens or to free ^{a1} it.

The whole (*Whole the*) matter rests with Treballus ^{art}.

As-far-as-regards (*In*) me (*i. e. my opinion*).

Ye know by many other (*other many*) letters the *things* before done ^{a1 p}.

To drink from horn cups.

It is better ^{neut} to dwell among good citizens than bad (*wicked*).

There are shady resting-places among the high trees.

Among (*or before*) so-great witnesses.

All sick (*in sickness*).

He had-gone ^{plup mid} through (*διὰ*) the Assyrian territory ^{sen}, having on *the* left ^{sem} the mountains of *the* Sogdiani, and on *the* right ^{sem} the Tigris.

Polycrates the Samian was *much engaged* in-the-study-of (*in*) the Muses.

He is not in-his-right-mind (*in* [*i. e. the house*] of himself.)

If you ^{p1} had seen ^{a1 m} (*viewed steadily*) the tragedians in *the festivals* of Bacchus.

I struck ^{impr} you with justice (right.)

With (*or in*) haste.

To take ^{a2} Syria by-way-of (*in*) dowry.

Συν or Ευν.

Radical meaning, With, Together with. (Hence "On the side of," &c. &c.)

I have now come-down ^{a 2} here with *my* ship and (*as-well-as*) *my* companions (ἑταρος).

Hecuba, together-with the captive women, has utterly-des-
troyed ^{a 1} me.

To be more on-the-side-of the Greeks than on-the-side-of the
Barbarian.

He ordered ^{impf} that the Judge ^{acc} should (*ought* ^{inf}) pass
(*place* ^{inf mid}) sentence ^{art} according-to law ^{art}.

He said ^{a 2} (*remarked*) many *things* not agreeably-to decency.

Go (*Progress : opt. with άν*) with haste.

I will avenge you ^{p1} with justice (*the just* ^{neut}).

It behoves *a man* to become either an enemy ^{acc} or a friend
when-the-occasion-demands-it (*with occasion*).

To your ^{art} advantage.

We see (*mark*) you in-good-health by-the-divine-blessing (*with*
Gods).

Let us go ^{a 2 subj} (*go-upon*) with-the-favour-of *the* Gods
against (*upon*) those-who-injure-us (*the injuring* ^{acc}).

By divine impulse. (*With God*.)

I imagine, but it-shall-be-said under-the-idea-of-help-from
(*with*) God that I shall cure ^{inf} you of this disease-of-the-eyes^{art}
(*gen*).

Prepositions which govern the Accusative only ; 'Εἰς or 'Ες, and
Αὔα (in Prose).

I. Εἰς or Ες.

Radical meaning, Unto, To. (Into, In regard to, On account of.)

He came into the city.

Mother, reflecting well and yet not reflecting, I have come
(*come-from* ^{a 2 m}) to hostile men.

We are-come to a distant plain, to an uninhabited desert.

Having turned-themselves ^{a 1 m} to dancing and *to the* charming song, they were being delighted.

I entered ^{a 2} into *the house* of Dionysius the grammarian.

He flung ^{a 2} a sharp dart at us.

To descend into a town.

Achilles sold ^{impf} (*vended*) my other sons into Samos and the inhospitable Lemnos.

To be present at Sardis* (*Ionic*). (*Ελθὼν is understood.*)

To appear ^{a 2 p} at Proconnēsus.

To be-a-suppliant (*entreat*) to any-one.

We are (*lie*) in this necessity. (*Ελθόντες is understood.*)

As soon-as he had sat-down ^{impf} on his (*the*) paternal throne.

The suppliants, sitting down at the temple-of-Juno, were asking for these *things*.

The blood shed ^p (*the poured-out*) for the remission of sins.

To praise any-one for any-thing.

To be first ^{acc} in all *things*.

The bed of Clytemnestra renowned among *the* Greeks.

Our (*The*) fathers have displayed ^{a 1 m} before all men many-good (*many-and-fair*) deeds.

They were consulting-about ^{mid} forsaking ^{a 2 inf} the city for the heights of Eubœa ^{art}.

I was (*sprang-up*) a happy man in-other-respects except in-regard-to *my* daughters.

The thing came ^{a 2 m} (*became*) to such-a-pass this day ^{art} (*acc.*). (*i. e. Such was the progress of affairs this day.*)

* [The translation given above does not convey the full meaning of the verb followed by εἰς, it would be more correct were the preposition following εἰν; there does not appear to me any necessity for supplying ελθων, as all such passages may be explained by the figure Zeugma: the passage means "to come to Sardis and to be present there." Hence another passage from Herodotus, παῖδια δύο νεογνα—διδῶσι ποιμένι τρέφειν ἐς τὰ πόλινια, is translated as if it were ἀγειν ἐς τὰ ποιμνία καὶ τρέφειν. These remarks apply to some other passages above.]

Oppressed ^{a 1} ^{pl} to the last ^{neut} degree.

With (*properly, up-to*) all accuracy.

Walls made-firm ^{a 1} in the securest ^{neut} manner. (*Properly, up to the securest point.*)

You have spoken ^{a 1} (*remarked*) well (*to fair* ^{neut}).

You come in-good-time. To the third day.

Up-to my-time (*me*).

Resisting ^{a 2} manfully as-long-as it-was-possible, at-last they were all destroyed ^{a 2}.

How-long (*Unto what* ^{neut}) will you yet permit ^{pl} the people to be killed ?

Until (*Unto which* ^{neut}) he died ^{a 1} (*ended*).

We were sitting feasting-on very-large pieces-of-meat (*contracted*) and delightful wine to the setting ^{a 2} sun.

Toward evening.

For ever.

I will give you ^{dat} a goat, which-has-brought-forth-twins, to milk ^{a 1} thrice (*up-to thrice*).

They seized-on ^{a 2} the triremes and destroyed ^{a 1} in all (*the all*) up-to two-hundred ^{art}.

Hitherto (*up-to this*). Seasonably. To a long period.

To all time coming (*rest*).

Avà.

Radical meaning, Up or Upon, Through, Throughout.

Having lifted ^{a 1} them on-high, he placed ^{a 1} them on a tamarisk.

Weariness takes-hold-of him, creeping upon (*or over: or along; or through;*) the fertile soil of the vineyard.

He went ^{a 2} (*journeyed*) through the battle and through the din of spears.

Revolving these things through your mind (*understanding*).

Throughout this war (*the war this*).

Through all *the* night.

Every day. (*Prefix the Preposition.*)

In process of time.

Up the river.

They have in (*or on*) *their* mouth the oracles of God ^{art}.

To capture ^{a 2} the city by force.

Having rode ^{a 1} his (*the*) horse with *all his* might (*force*), he was present ^{impf}.

I will unveil the hidden ^{pr} (*hidden-in*) magic (*the magic the hidden*) up-to the word of truth.

In part to be employed-in the ^{dat} *things* concerning (*around*) the city ^{acc}, and in part to be employed in the *things* concerning-himself.

And now I am ready to send-away ^{a 1} the army, and to inhabit ^{pr} my ^{art} house, having taken ^{a 2} it by turn, and to give-it-back ^{a 2} to him ^{dat} for-an-equal-space-of-time.

And they fell-on ^{a 2} the grass, rows-by-rows (*rows^{nom}, rows^{nom}*), by hundreds and by fifties.

Of cinnamon and nard one ounce of each. (*Express "of each" by avà; and put "one ounce" in the accusative, preceded by this avà.*)

He orders the soldiers to go-out *five* by five.

Avà, signifying Upon, In, governs a dative in the Ionic and Doric poets.

Upon a golden sceptre.

An eagle sleeps upon the sceptre (*dor* :) of Jove.

They found ^{a 2} the loud-voiced son-of-Saturn sitting upon the-top-of-a-Gargarus (*the highest Gargarus*).

The assembly of the expedition of the Hellenes will come in ships.

[Ως, "To," takes the dative persons only.]

To me.

To the king.

IV. *Prepositions that govern two cases, the Genitive and Accusative, are Διά, Κατά, Ὑπερ, Μετά.*

Διά.

Radical meaning, Through, so as to separate. [Hence, with the accusative, On account of, For the sake of.]

GENITIVE. To proceed through a hostile ^{fem} country (γῆς understood).

Throughout the day, the night, the year (contracted form).

If the ^{fem} straight lines AG, DB, pass (go) through the centre.

He was lying extended ^{am} among the cattle; eating human flesh (pieces-of-meat; contr :) and drinking pure milk.

He ordered ¹ (arranged) Tarquin to govern them for life.

He witnessed ¹ this to the end.

Every third year. Every second day.*

The pleasures which-are (the) through the medium of the body.

As-altogether through the disobedience of one ^{art} man the many were made ¹ (appointed) sinners; so (thus) also through the obedience of one ^{art} the many shall be made ^{ult 1} (appointed) just.

We figured ^{impf} to ourselves ^{dat} ten-thousand other fears in vain. (*Express "in vain" by διὰ with the fem. of κενός, υπονομία, or some such word being understood.*)

To hold a knife in the hand.

To have in hand the affairs of the allies.

To see (mark) with the eyes. They bear it in memory.

You held ^{2 pl} him in honor and admiration.

I had ² in expectation this end ^{art} of life ^{art}.

I will teach you how the territory may be ^{2 opt m} (become) in security.

* [With the ordinal numbers διὰ serves to express the recurrence of an action after a certain period of time, as in English "every." *Matthiæ.*]

It is in my (*me*^{dat}) wish. You held^{a 2} this in fault.

The army took^{a 2} the thing in pity (*i. e. pitied the thing*).*

The council having learnt^{a 2} this, took^{a 2} the thing to shame (*i. e. was ashamed of it*).

To be fortunate (*i. e. To go through*, &c.)

Being angry with the Lacedemonians, (*i. e. Holding*^{pl} *the Lacedemonians in anger*).

I am in fear. (*I arrive through fear*.)

The other Ionians went (*came-from, Ion. plup. pass.*) to war (*battle*) with Harpagus^{dat}.

Quickly. (*Say, Through quickness*.)

Quickly. (*Put διὰ with gen. plur. neut. of ταχύς*)

Very shortly. (*Put διὰ with gen. plur. of βραχύτατος*.)

Villages, at-a-considerable-distance-from-each-other. (*Put διὰ with gen. neut. of πολλάς*.)

To be within a mile of.

At-the-distance-of (*Through*) five stadia.

After a long time. After the eleventh year.

Worthy of notice above all others. †

ACCUSATIVE. Neither was the king able^{impf} to speak through ill-health^{art}.

For we have neither shoes through the brazier, nor armour through the Cobbler.

He was respected^{plup} for his fidelity.

Seven cities contended for the birth-place (*root*) of Homer.

They resolved^{a 1 m} to throw^{a 2} (*throw-in*) Miltiades into (*εις*) the pit^{acc}; and, had-it-not-been for the President-of-the-senate, he would have fallen-in. (*Express "would have" by αν with a. 2. indic.*)

The Peloponnesians expected^{impf} (*seemed*) to have seized

* [Διὰ, with the verbs εἶναι, ἔχειν, γίγνεσθαι, λαμβάνειν, and especially ἔρχεισθαι, constitutes various periphrases; the above examples being periphrases for οἰκτεῖσθαι, φοβεῖσθαι, &c.]

† [διὰ, præ, is peculiar to Herodotus. *Matthiae*.]

(seized-down-upon : a. 2. with ἀν) every-thing (*all^{accut p1}*) without, had-it-not-been for the delay of that man.

Κατὰ.

Radical meaning, Down or Towards in a direction down, [and with the Accusative, Even with.]

GENITIVE.* Phœbus Apollo went ^{a 2} (*journeyed*) down from the tops of Olympus, holding a bow and quiver covered-on-every-side.

Agamemnon rose-up ^{impf} weeping (*pouring-tears*) as (*so-as*) a spring having-black-water, which pours its dark water down-from a lofty rock.

To pour (*give*) water ^{gen} upon the hand.

To make-a-descent ^{a 2} under the earth.

Archers shooting at a mark.

To hit on the temple.

That (*To-the-end-that*) coming ^{a 2 m} (*arriving*) on the rear of the enemy ^{p1}, they might attack ^{a 2 subj} them ^{dat}.

To introduce a decree against a city.

The punishment *denounced* against betrayers (*the^{p1} betraying*).

There was much praise *given* to the city. (*Properly, cast DOWN on it.*)

Which was the greatest praise (*encomium*) as-regarded you ^{p1}.

If (*If-altogether*) you seek any one thing which-applies-to (*according-to*) all

To descend down a ladder.

The churches had peace through all (*whole*) Judea ^{acc}.

* "Κατὰ is joined with the DATIVE very seldom, and only by the poets." Viger. "Κατὰ is never joined with the DATIVE. The observation of Viger was founded on passages ill explained." Hermann.

Through all his (*the*) life (*duration*).

To vow a thousand he-goats. (*Put κατά after "to vow."*)

To swear ^{a 1} by unspotted victims.*

ACCUSATIVE. After-that they sat ^{impf} (*without augment*) down-on couches and chairs in-order.

Now take (*seize-on* ^{a 2 m}) a repast down-in (*or along*) the camp.

To lie towards *the* west.

The Phœnicians were drawn-up (*Ionic plup. pass.*) right-against *the* Athenians; and *the* Ionians right-against *the* Lacedæmonians.

Whose (*Of whom*) renown *is* extensive through Greece and the-middle-of-Argos (*middle Argos*).

On the voyage.

The wrath (*fury*) of Talthybius was rekindled ^{a 1} during the war of *the* Peloponnesians and Athenians as *the* Lacedæmonians say.

During the former war they perpetually struggled ^{impf} (*without augment or contraction*) unsuccessfully; but in (*down-in*) the time about (*according-to*) Cræsus they had already become ^{plup} ^{mid} superior in the war ^{dat}.

Our-contemporaries.

The third from (από) Cadmus, and contemporary-with (*according-to*) Labdacus.

From that Bacchus ^{dat} who-is-said (*the being said*) to have sprung ^{a 2} from (εκ) Semele the *daughter* of Cadmus down-to (ες) my-time (*me*), there are (*is*) about (*according-to*) 1600 (*six-hundred and thousand*) years at-the-most.

To travel by land and by sea.

To be governed by (*or with*) force.

In (*or by*) turn.

With propriety.

The virgins came (*were-present*) with clamour ^{dat} and weep-

* [“To swear by the victim, touching it at the same time.” *Matthiac.*]

ing to their (*the*) fathers, who wept-in-turn ^{impf} seeing (*marking* : *Ionic*) their (*the*) children ill-used ^{pf}.

Through (*διὰ*) this plain ^{gen} the-Hyllus-and-other-rivers (*rivers and others and Hyllus*) flowing burst-together into (*εἰς*) the greatest river, called Hermus ; which flowing from (*ἐξ*) a mountain sacred to Dindymene ^{gen}, disembogues into (*εἰς*) the sea near (*down-in*) the city Phocæa. (*Put δὲ after "called."*)

The strangers and the-rest-of-the-company (*the other company*) were come ^{impf} to (*or for*) the spectacle.

For what have you come ^{a 2?}

I will explain (*Attic*) this which ye ask, on what (*what-any*) account he ill-treats me.

Having sailed ^{a 1 pl acc} in-order-to-collect (*down-to*) booty.

A few of them chose-to-remain-idle-in-the-battle ^{impf} (*no augment*) in-obedience-to (*according-to*) the commands of Themistocles ; but the greater-part chose not to do so.

According-to Pindar. (*That is, As Pinder says. Used in quotations.*)

I-for-my-part have so-greatly longed ^{pf} to hear ^{a 1} you, that (*so-that*), if (*ὅν*) you were-to-make (*pr. subj. mid.*) on-foot the tour to-Megara, and as-Herodicus-did, (*according-to Herodicus*) having got-to ^{a 2} the wall ^{dat} should come-back ^{a 2} again, I would not (*οὐ μὴ*) leave (*leave-by* : *a. 1. pass. subj.*) you ^{gen} (*or, be left by you*).

You will find *your* father and mother to be very-different-people-from (*not according-to*) Mithridates.

I am not a rhetorician after-their-manner (*according-to them*).

Xenophon ^{art} surpassed ^{pf} the simplicity of Plato in his-own-peculiar-simplicity (*simplicity* ^{dat} the *according-to himself*).

The Arcadians were governed-by-kings ^{impf} in-a-manner-peculiar-to (*according-to*) themselves.

If I seem to-any-one to speak weightier (*contracted form*) words than what-accords-with (*according-to*) myself (*i. e. my person, character, or custom*).

They are wise *with* some greater (*contracted form*) wisdom^{acc} than what-accords-with (*according-to*) man.

The tendencies pertaining-to (*according-to*) the body.

Having sinned^{a 2} against (*towards*) himself, he has punished^{pf pass} himself more than his-sin-deserves (*according-to the sin*).

He is fair as-regards (*according-to*) the body, but is on the contrary ugly as-regards the mind.

An attendant (*minister*) places-by (*lays-by: Poet:*) him^{dat} eating and drinking, whensoever fatigue invades^{a 2 sub} him as-to his limbs.

The Lacedemonians fighting (*Ionic*) indeed *one* by one, are inferior to no (*not-even-one*) men^{gen}; but *when* in-a-body, are the bravest of all men.

Seven-at-a-time. (*By seven.*)

The Corcyreans, making-the-attack badly and with few-ships-at-a-time (*by few*^{fem}).

Every month, day, year.

Village-by-village. (*By villages.*) City-by-city.

The *things* that-concern (*according-to*) us.

Υπερ.

Radical meaning ; Over. [*Hence with the Genitive, For, On account of ; and with the Accusative, Above, More than, &c.*]

GENITIVE. Him (*The*) he hit^{a 2} (*threw*) in his head^{acc} over the ear.

The sun moving over us and our (*the*) roofs. . . .

High above the earth.

The maid-servant (*minister*) poured^{impf} (*poured-upon*) water-to-wash-with upon the silver caldron.

I shall speak (*converse*) upon (*or of*) these subjects.

To fight-in-behalf-of any one. (*Properly, To stand and fight OVER any one so as to protect him.*)

To sacrifice for the city.

We are unable to provide the *things which would be useful* for our-future-circumstances.

To be alarmed for any one.

Beseech him (*Poet* :) for-the-sake-of *his* father and mother and child (*offspring*).

I beseech you for-the-sake-of *the* blessed *Gods*.

Die not (μὴ) for me (*this man*), nor I for you.

This *man*, being king, takes-an-oath for (*or, instead of*) all the land.

These having assumed ^{a2} the magistracy, begged-leave ^{impf} to levy others in-the-room-of the soldiers who-had-died (*the having died-off* ^{a2}) in (ἐν) the war with (πρὸς) the Antiates ^{acc}.

To fight for (*i. e. in order to obtain*) the royal (*kingly*) house ^{p1}.

Not on-account-of (ἐνσκα) a private desire-of-power, but on-account-of an ambitious-desire ^{art} for the-public-good.

ACCUSATIVE. *Their* sacrifices are these. When (*If-consequently*) they have begun-with (*begun from* : *a. l. m. subj.*) the ear^{scn} of the beast, they throw (*toss*) it over the house.

Ability above man.

You contrive (*machinate*) to escape-from my ^{art} recitation ^{acc} beyond Proteus ^{art} (*i. e. beyond what Proteus could do*).

A thing dreadful and intolerable beyond all things.

More-than (*over*) forty men.

Through their folly ^{da, p1} (*Ionie*) they have griefs even beyond fate (*allotment*).

Μετὰ.

Radical meaning, Close with. [With the Dative, a poetical usage only, it signifies *Among, In*; with the Accusative, *Behind, Next*.]

GENITIVE. (*Put this sentence in the Doric form.*) O Health, eldest ^{scm} (*or most venerable*) of the happy-Gods, may I abide ^{opt} with thee the remainder ^{acc} of *my* life. For if *there* is any grace

(*beauty*) either of wealth or of children (*offspring* ^{pl}), or of empire, or if *there is* any other delight to men ^{dat} from-the-Gods, with thee, blessed Health, it has flourished ^{pf mid}, and *with thee* the spring of the Graces shines.

In (εἰ) no (*not*) long (*much*) the illness descended ^{impf} into (εἰς) the heart with a violent ^{masc} cough.

They became-superior-to ^{a 2} their (*the*) enemies ^{gen} with (*or, by means of*) craft and art.

They do not lie unhonored in oblivion.

On (*In*) that occasion ^{art} when the Barbarian was bringing-on all ^{dat} persons slavery, there were on-his-side (*with him*).

DATIVE.* The eagles ^{dual} were flying along-with *the* blasts of the wind.

I, wretched ^{art} (*unable-to-stand*) woman, was queen *among* the Idæan women ^{dat} and conspicuous *among* the virgins.

I now sit in your place-of-assembly, desirous of return, praying both *the* king and all *the* people.

Last ^{acc} (*Remotest*) among his associates.

He was weaving another device in *his* mind (*intellects*).

Apollo killed ^{impf} (*utterly-slew*) the pilot of Menelaus, *as he* was holding ^{acc} the rudder of *the* running (*going-fast*) ship (*Ionian*) between *his* hands.

ACCUSATIVE. Whom I love most next-to you.

A city ^{acc} the richest in (εἰ) Asia ^{art} next-to Babylon.

Sailing after (*or, in search of*) brass.

Go (*Arrive* ^{a 2}) after *the* Trojans and *the* Greeks.

Having sent ^{a 1 gen} for a horse vehicle.

There a monstrous man dwelt-within ^{impf} who fed ^{impf} *his* cattle alone afar-off; nor did he hold-any-intercourse ^{impf} with others, but being apart-from *others* knew (*had ascertained*; Attic) unlawful ^{neut} practices.

Thus (*The* ^{dat neut}) even (*at-least*) Neptune, even though (*if*) he wishes (*is-inclined*) much otherwise, would suddenly

* "Μετὰ is found with a DATIVE in poetry only." Valpy.

turn (*upset* : α. 1. opt. *Æolic with κε*) his mind so-as-to-be-in-unison-with (*close-with*) your and my mind (*heart*).

The things which Themistocles ^{art} had ^{opt impf} in hand ^{p¹}, he *was* able also to manage ^{a¹}; and he was-not-wanting-in (*had not been estranged*) judging ^{a¹ inf} aptly in matters in which ^{gen} he was ^{opt impf} inexperienced.

The women tell the thing at-night to-their-husbands, and on (*or with*) the next day the rumour went ^{impf} (*progressed*) through (*διὰ*) the city ^{gen}.

Neither (*Not-and*) is he able to sleep by-night, nor (*not-and*) remain by day where he is (*subj* : with *άν*).

On the third day.

Night ^{acc} and day. (Put *μετὰ* before "day.")

Prepositions governing the Genitive, Dative, and Accusative, viz.

Ἐμφί, Περι, Ἐπί, Πρὸς, Παρά, and Ὑπὸ.

Ἐμφί.

Radical meaning, About. [Hence, Concerning.]

GENITIVE. They dwell about the city (*Ionic*).

I reject the vision which I saw ^{a²} (*beheld*) concerning my dear daughter.

As when a lion and a boar fight ^{dual} about a small fountain.

I beseech you on-account-of Phœbus.

DATIVE. I recognise ^{a²} him well; for he has a broad shield about his shoulders.

I have feared ^{pf mid} about your fortunes.

My (*Me dat*) heart is tormented about the warlike Ulysses, (*Ionic*).

A bird sitting about the high (*high-leaved*) boughs of an oak or fir. . . .

ACCUSATIVE. They sit about the solemn water of Pirené.

To be cast-out ^{P¹} in the sand. (*Ἀμφὶ* means here, so that the sand surrounds the body.)

She spread (*a. 1. m. : the σ rejected*) her white arms ^{dual} around her dear son.

Those (*The*) about Priam.

The things concerning the war.

That day ^{acc} (*art.*), and the entire following night, they were engaged ^{impf} about these things.

Of the allies died ^{a²} (*died-off*) about 13,000 (*the ten thousand and three thousand*).

They were employed about these things.

To be now employed (*i. e. To have*) about themselves.

Being (*Having become* ^{a² m}) about sixteen ^{art} years old.

About dusk.

Being-distant about thirty ^{art} stadia.

Περί.

*Radical meaning, About.**

GENITIVE. He placed ^{a² m} near (*παρ*) him a variegated couch, that (*to-the-end-that*) he might question ^{opt} him about his absent father.

I do-not-know-at-all-what (*have not-any-one* ^{neut}) to do about the man.

He asked ^{a¹} experienced ^{art} men what (*whichever*) he-ought (*it behoves*) to do in-regard-to the undertaking.

As-concerns (*About*) eating and drinking he was thus habituated-to-act ^{pf pass part}.

Alarmed lest he should plot ^{a¹ opt} (*Æolic form*) any thing against him.

If (*If-altogether*) we-must commit-injustice ^{inf}, it is most de-

* [The most universal sense is, "In consideration of," "In respect to." *Matthiæ.*]

corous to commit-injustice (*about, or*) for-the-sake-of *obtaining* a kingdom.

To fight for *one's* country.

Not-at-all-does-it-behove-us to run-into-danger for the offences of-others (*gen. pl. of ἀλλότριος*), as if *we were* guilty ^{acc.}.

Begging ^{a¹ mid pl} only *that* the free persons might go-away ^{a² inf} for whom they had exchanged ^{a¹} (*interchanged*) the prisoners of the Tusculanians.

This man wishes to be above* all others.

The Phæacians are skilled above all men in-rowing (*to row*) a swift ship (*Ionic*) in (ἐν) the sea.

Having appointed-instead ^{a¹ pl} other captains and Sicinnius ^{art} head (*ruler*) over all.

The aristocrats wishing above every *thing that* the mode-of-government should not (μὴ) be altered ^{inf}.

The-Volsci-wish-particularly (*It is Volsci dat above much neut*) to settle ^{a¹ m} the complaints with (πρὸς) the Romans ^{acc.}.

To consider (*make mid*) of the greatest ^{neut} consequence. (*Properly, To value beyond what is of the greatest consequence.*)†

DATIVE. To wear a gold ring about the hand. Clothes ^{acc} which they had ^{impf} about *their* bodies.

To dance about the altars.

When (ὁππότε) a man is wounded (βλήεται) fighting (*Ionic*) about (*or for*) his possessions, either for *his* oxen or *for his* white-sheep. . . .

To fight (*contend*) for his country.

He feared (*was-affrighted*) for the shepherd of the people ^{pl}.

I am-afraid to speak ^{a¹} to (*opposite-to pl*) you on-account-of my ancient (*primitive*) dread of-you.

ACCUSATIVE. Phœnicians dwelt ^{impf} about (*or round*) all Sicily ^{art}. i. e. [*in the whole of Sicily round about.*]

* Περί in this sense seems allied to πέρα and πέραν. [In Homer περί often signifies *pro*, and expresses a preference. *Matthiæ.*]

† [Περί, with the verbs ποιεῖσθαι, ἡγεῖσθαι τιθεσθαι, εἶναι, is put in phrases of valuing.]

Round (*αμφι*) about a spring we offer-up perfect hecatombs to *the* immortals.

Those (*The*) about the court.

To be *occupied* about any *thing*.

Rhetoricians. (*The about rhetoric.*)

Grammarians. (*The about Grammar* ^{art.}.)

Orators. (*The about words* ^{art.}.)

Philosophers. (*The about wisdom* ^{art.}.)

Those-who (*The*) concern-themselves-much ^{part} about philosophy ^{art} dispute about the exercises ^{gen} (*the exercises the*) of the mind (*soul*).

The pleasures which-belong (*the*) to the body.

Socrates is now *ill* with the disease (*the disease the*) of the strangury.

To speak about any *thing*.

To offend against any-one.

About this (*this the*) time ^{p^l}.

When it was now (*already*) about day-break ^{art.} . . .

It was habitual *with the* Tarentines ^{dat} to be drunk about *the* time-when-the forum-was-full.

About *the* setting of *the* sun.

About *the time of the* lighting ^{p^l} of *the* candles.

Having sunk ^{a¹} about seventy ships, they erected ^{a¹} a trophy.

About three thousand.

Having come (*driven: pf. Attic.*) to (*towards*) somewhere about *his* eightieth year.

Somewhere about a thousand in number. (*Say, Thousand* ^{nom} *about somewhere the number* ^{acc.}.)

'Επι.

Radical meaning, Close upon.

GENITIVE. The women bear burdens ^{art} upon their (*the*) shoulders.

A broad-leaved olive at *the* head (*highest part*) of *the* harbour.

Standing ^{p^l} (*pf: poetic*) near the doors (*Ionic*).

To stay ^{a¹} by the river.

To swear by the entrails (*That is, To stand near and swear*).

To sail towards Samos.

The way (*way the*) leading (*carrying*) to Caria.

To go (*go-on*) the ^{acc fem} way leading to Cilicia.

Before witnesses. *In the time of* Cecrops.

In-time-of peace. Speaking about the fair boy.

To have *one's* name after any-one.

After me (*i. e. Following my example*).

I can-not conjecture ^{a²} on-what-account. . . .

Having alone of *all the* Lacedemonians always this arrangement-in-battle ^{art} peculiar-to (*upon*) themselves.

They live (*inhabit*) in-a-manner-peculiar-to (*upon*) themselves. (*i. e. They have a peculiar form of government.*)

Looking-forward-to that-which-concerned (*the^{acc ut} upon*) themselves merely.

Those-who-are-appointed (*The*) to-the-charge-of (*over*) affairs ^{art}.

Private-secretaries. (*The over the letters.*)

To stand ^{a²} four-deep (*upon four*).

The descent was by one *at a time*.

DATIVE. In-our-power.

To be under-the-direction-of soothsayers.

To do any *thing* under-the-direction-of any-one.

Woman is-by-nature (*springs-up* ^{a²}) prone to tears.

As-far-as-depends-on (*The^{acc ut} upon*) me.

Megacles ^{art} sent-a-herald ^{imp^f} to Pisistratus ^{dat} to enquire whether he would choose ^{opt^f pr} (*be-inclined*) to have his (*him^{dat}*) daughter ^{art} as a wife, on-condition-of-obtaining (*upon*) the sovereignty.

Who will perfect (*κείν with a. 1. opt. Æolic*) this work for me ^{dat} on-the-condition-of (*upon*) a great present? There shall

be to him ^{dat} a sufficient reward : for I will give *him* a carriage and two horses having-large-necks.

For how-much would you ? (*Express "would" by ἄν with opt. of βούλομαι.*)

You have given ^{pf} much money to Pretagoras ^{dat} for-teaching-you (*upon*) wisdom.

You succoured ^{a 1} us, coming from (ἀπὸ) inhabited cities ^{art}, and in-order-that-you-might (*upon the neut : with infin.*) live-in them for-the-future.

Lest any robbers should appear ^{a 2 p subj} to you ^{dat pl} with-a-view-to-do-you (*upon*) hurt.

You did not learn ^{a 2} this ^{sem} science in-order-to-exercise-it-as (*upon*) a profession, but with-a-view-to (*upon*) instruction, as becomes the private-citizen and the liberal man.

To lead any-one to execution.

Would it not be (*opt. with ἄν*) great (*much*) ignorance and infatuation to use to-the-purpose-of (*upon*) mischief the ^{dat} things which were made ^{pf pass part} for-the-purpose-of (*upon*) utility ?

Ambition has entered ^{a 2} into (εἰς) many houses and fortunate cities and has departed ^{a 2} to the destruction of those-who-entertained (*of the pl using*) her : After whom you are mad (*Attic. Make "and has departed" one word*).

I-for-my-part particularly admire ^{pf} Homer for epic-poetry, the son-of-Melanippus for dithyrambic-poetry, Sophocles for tragedy, Polyclitus for statuary, Zeuxis for painting.

To pride-oneself upon any thing.

They seize-on Peripolium which was by the river.

To end-life ^{a 1} having (*with*) children.

Having (*With*) a daughter bereft-of-her-mother, a daughter whose (*whom dat*) name was Phronime ; having (*with*) her, he married ^{a 1} another wife (*woman*).

To drink with one's (*the*) food (*meat*).

To sing over one's (*the*) cup (*drinking-cup*).

He promised ^{a 2} to give ^{fut} him his (*of himself*) sister, and money (*riches*) with her.

To sit (*rest*) and-weep (*with tears*).

Do not ($\mu\eta$) pass ^{pl} into ($\epsilon\varsigma$) *the recess of the temple (houses)* without-having-sacrificed-sheep (*upon unsacrificed cattle*).

The friends, who-are (*the being*) not ($\mu\eta$) friends in calamities ^{art}, possess *the name*, but not *the reality of friendship*.

He stood-up ^{a 2} *immediately* after him.

Besides these *things*. (*That is, Moreover.*)

Holding ^{acc} a vessel on her (*the*) head.

Pear ripens on (*or after*) pear, apple on apple, grape on grape, and fig on fig.

Pericles, the *son* of Xanthippus, was chosen ^{a 1} to utter *a funeral oration* over these *men*.

A stone lion stood ^{pf} over Leonidas (*i. e. over his grave*).

The *persons* appointed-to-the-charge-of (*over*) the engines.

He sent ^{a 1} him as-a-commander-of (*over*) the army.

ACCUSATIVE. To mount on a horse.

The crocus-vested Aurora was diffused ^{impf} over all *the land* ($\alpha\iota\alpha$).

Now I have arrived ^{a 2} here, sailing over *the wine-colored sea* to strange men.

And farewell ; I proceed, as you see (*mark*), to *the deed*

To go (*go-on*) to a hunt.

To go to a show.

To go for water.

We are present for this very ^{neut} purpose that-we-may ($\omega\varsigma$ *with part. fut. dual*) exhibit and teach.

With regard to (*The neut upon : in one word*) this girl ^{art}.

O daughter, you-must-not-tell this to (*or among*) the mob.

Cræsus ^{art}, having finished ^{a 1} these *things*, sent-off ^{impf} to ($\epsilon\varsigma$) Delphi two great goblets, gold ^{sing} and silver ^{sing}. The gold *one* lay ^{impf} on *the right* ^{pl neut} to one entering ^{a 2 dat} (*going-into*) into ($\epsilon\varsigma$) the temple. (*Put this sentence in the Ionic form.*)

For *some time*. For two days. For forty stadia.

The land is fruitful ; and, when (*if-consequently*) it yields-fruit ^{subj} most-fruitfully, it yields (*brings-out*) about a-hundred-fold ^{neut pl}.

Πρός.

Radical meaning, Towards.

GENITIVE. Towards *the* south.

The infantry and all the cavalry (*mare*) passed ^{impf} (*journeyed-through*) over (κατὰ) that-one (*the other*) of the bridges which lay (*the*) towards the Euxine-Sea; and the beasts-of-burden and the servants *passed* over (κατὰ) the ^{acc} bridge which lay towards the Ægean ^{neut acc} sea.

Sleep comes (*has journeyed* ^{a 2}) most delightful towards morning.

Let these (*dual*) be (*imperative dual*) witnesses (*dual*) both before *the* blessed Gods and before mortal men.

I supplicate you before (*or by*) your ^{art} child and *the* Gods, do-not-betray us.

By *the* Gods, help ^{a 1 pl} us.

To do nothing unjust either (*not-and*) before *the* Gods or (*not-and*) before men.

A turn-of-mind impious towards *the* Gods and base (*shameful*) towards men.

Giving (*Bringing-on*) his (*the*) vote against *his* enemy (*immical man*).

Agreeably-to *his* inclination. (*Properly, in a direction towards it.*)

The attempt is agreeable-to-the-character-of (*towards*) the man.

It is not the-part-of (*towards*) this (*the*) city to recede the-least (*not-even by-the-side-of so-little acc neut*) from its (*the*) ancient (*of-old*) highmindedness ^{gen}.

He declared (*pointed-out-the-way* ^{impf}) that it was the-part-of (*towards*) a timid (*bad*) man to indulge such lamentations always.

Each man will make (*a. 1. Æolic opt. with àv*) his (*the*) choice

of (*about*) his (*the*) mode-of-life ^{sen} according-to *his* turn-of-mind.

Being Athenians on-the-part-or-side-of (*the*^{acc neut pl} *towards*) *their* mother.

Free ^{acc} on-the-side-of *both* his father and mother.

A maternal grand-father. (*Say, A grand-father the towards mother.*)

Related-by (*The by*) blood.

He takes the admonitions in-the-light-of (*towards*).

To speak ^{a 2} (*remark*) on-the-part-of (*towards*) the accused ^{sing.}.

Callias seems to me ^{dat} to be much on-the-side-of (*i. e. in favor of*) Protagoras.

He said that the eagle ^{acc} was ^{inf} propitious-to (*towards*) him.

Teaching *them that* it was ^{inf} to-the-advantage-of (*towards*) the senate that-there-should-be (*the*^{neut acc} *to be*) many tribunes ^{acc} of the people.

He interpreted ^{impf} the oracle to-his-own-advantage (*towards himself*).

Which is rather in-favor-of those-who-have-acted-unjustly (*the*^{pl} *having acted-unjustly* ^{pf}).

This is to me for good ^{neut}.

That will-be (*become : opt. a. 2. with* *ἀν*) bad (*towards bad*^{neut}) for the enemy ^{dat pl}.

I suspect that-I-shall-not-go-unthanked either (*not-and*) on-the-part-of you ^{pl}, or (*not-and*) on-the-part-of all Greece ^{art}.

Be suspicious-of nothing bad on-the-part-of (*or from*) a good man.

Learned *men* meet-with (*get*) unfriendly envy from *the* citizens.

That-which-was (*The*^{neut}) doing (*making* ^{pass}) on-the-part-of (*or by*) the Lacedemonians.

To be prevented *doing so* by a vile-fellow.

To be courted by all.

It was confessed ^{pf} even by an adversary.

Impelled by his crimes he beat-out^{a 1} both-his-eyes.

Ill-in-mind in-consequence-of his (the) misfortune, he imprecates most unholy curses on his children^{dat}.

For what (of-what-kind) fault am I undone?

DATIVE. *Towards (or near, just by) the city.*

He is whole-in-limb, free-from-disease, fortunate-in-his-children, and handsome: and if further in-addition-to these things he shall end his (the) life well, this man is worthy to be called^{pl} happy.*

He is young, and besides his-youth (the young^{neut}) he is delicate.

Besides its-being-blameable it is also ignoble.

Plato^{art} independently-of his malignity^{art} was also ambitious-of-fame.

We were engaged in this disputation^{art}. (Properly, We had our minds bent TOWARDS it.)

I am wholly (whole) taken up with this^{neut} business.

They said (affirmed^{a 2}) that he^{acc} had long got-up^{mid} and was^{inf} busy with writing letters.

If they were able^{a 1 pass opt} in-any-way to persuade^{a 1} any^{pl} either of the cooks or of those (the) whose business it was to attend to the cups (tumblers).

To be busy with† himself (i. e. with his own reflections).

ACCUSATIVE. *Look^{a 1} (See) towards them, look^{a 1}.*

The does, just-as if they were winged, leaped^{impf} towards heaven^{art}.

The Persians pursued^{impf} the cavalry (mare) of the Scythians (Ionic form) towards the east.

He went-away (travelled-away^{a 2}) to Olympus.

To reply to the things asked.

What is this to the purpose?

What things a boy learns (a. 2. subj. with δν), these things he is wont to preserve^{a 1 m} to old-age.

* For in going TOWARDS an object, we go to ADD or join ourselves to it.

† See the examples on the Accusative.

You say *that* the Nymphs ^{acc} (*Nymphs the*) of Achelōus, and Pan the son of Mercury, are ^{iat} more skilful in-respect-to *composing* orations *than* Lysias ^{scn} the son of Cephalus.

To speak for (*properly, in regard to*) the best ^{neut}.

Having lied ^{a 1 m} with-a-view-to interest.

They differ with-respect-to the mode-of-government.

They differ about the notion of eloquence.

Complete in virtue.

The *things relating* to us. (*That is, Our affairs.*)

As-far-as-concerns the city.

It rests (*is*) with* ourselves both to (*the neut*) be spoken of well and to-be-spoken-of (*the neut to hear*) ill.

To distribute ^{a 1} to each ^{pl} in-regard-to (*or, according to*) their dignity.

According-to circumstances (*the happening neut pl*).

They did not judge-of ^{impf} happiness ^{art} by money.

To administer all *things* according-to what-was (*the neut*) proper.

To live conformably-to another (*i. e. another's desires or rules*).

Conformably-to the statement of the Babylonian, who asserted ^{a 1} that, as-soon-as-ever mules should bring-forth ^{a 2 sub}, the wall then should-be-taken (*to be-taken-captive fut*): conformably-to this ^{art} saying, Babylon ^{art} seemed ^{impf} to Zopyrus ^{dat} to be capable-of-being-taken.

The depth was not in *the* proportion of the width.

I wish to speak ^{a 2} (*remark*) the truth (*the true pl neut*) and not according-to your ^{art} words (*i. e. not taking your words for a pattern*).

Lest (*In-order-that-not*) he should take ^{a 2 sub} the thing as (*towards*) an insult.

To fly with the wind (*blowing*).

We think (*have obtained pf pass* the dispositions) according-to (*the*) circumstances.

* Properly, it concerns us, it belongs to us, it is our property, it is in our power.

An (*The*) incredible number (*concourse*) is said to have perished (*utterly perished* ^{a 2 m}), if-you-compare-it-with the size of the city.

The wisest ^{sing} of men will appear ^{mid} an ape as-compared-with (*towards*) God.

Vile ^{acc pl} in-comparison-of you ^{pl}.

Egypt presents (*holds-out-to* ^{mid}) more-memorable (*Ionic*) works than (*towards*) any (*every*) country (*territory*).

He dared ^{a 1} to praise ^{a 1} my-actions (*me*) as-compared-with your ^{art} actions.

The generals of the Athenians consulted ^{impf} in-the-mean-while with-a-view-to (*or conformably to, on occasion of*) the past calamity and to the present universal want-of-strength in (*ev*) the camp.

Conformably-to this vision ^{art} I have hastened ^{a 1} this marriage ^{art}.

On-account-of these *things* reflect (*ruminate.*)

For what ^{neut} reason do you say it?

On-account-of these *things* abuse Creon.

For-the-sake-of-doing a favour.

For the sake of food.

It has been determined *by the* Greeks ^{dat} to slay ^{a 1} your child ^{acc m} near (*or towards*) the tomb of Achilles (*the Achillean tomb*).

To be reconciled to an (*the*) enemy.

To make ^{a 1 m} a treaty ^{pl} with the generals of the Athenians.

To weep (*cry*) and moan myself ^{acc m} (*self*) with myself (*αὐτή*).

To compare any-one with another.

With accuracy. With contumely.

With unsparingness. With pleasure.

The rein of Jove constrained ^{impf} him to do these *things* against-his-will (*with violence*).

I have come ^{a 2} (*borne-myself*) bearing a note to you ^{dat} in-addition-to the *things* before written ^{pf}.

So-that *there* perished ^{a 2} in^t (*utterly-perished*) of them about seven-hundred. (*Properly, towards that number.*)

He placed ^{a 1} (*made-to-stand*) *his* spear against (*properly, towards*) a long pillar.

To make ^{a 1 m} ready (*prompt*) the *things necessary* against the enemy ^{p 1}.

This amulet ^{ar 1} is-good (*makes*) against deadly poisons.
Against day-break (*day*).

Παρά.

Radical meaning; Along side of, or By the side of. [With the Genitive, From beside ; with the Dative, Near ; with the Accusative, Towards, or, In the near vicinity of.]*

GENITIVE. O Bacchus (Βαχχέως, ἑως), dwelling-in Thebes^{acc} the mother-city of the Bacchanals by-the-side-of the wet streams of Ismenus.

Having drawn-out ^{a 1 m} a knife from-beside *his* thigh.

To go (*proceed*) from-beside any-one.

The deserters (*having deserted* ^{a 1}) from-beside the king.

To report from the council.

Messengers (*The*) from you.

For there is no-one so (*thus*) supine who (*whoever*) would choose (*receive : a. 1. m. opt. with ἀν*) to accept (*accept-from* ^{a 2}) this power (*the power this*) from his (*the*) ancestors.

I paid ^{a 1} with-my-own-money (*from me*).

From themselves. (*That is, Voluntarily.*)

DATIVE. To (δε subjoined to the substantive) the place-of-assembly^{acc} of the Phæacians which had been built (*fabricated*) along-side-of *their* ships.

The boys do not eat (*feed-on*) beside *their* mother, but beside the teacher.

[* In the Poets παρά with the Genitive sometimes signifies also; "at, or, near." *Malthiac.*]

O child, what are you babbling? You must not (οὐ μὴ) bawl-out ^{a 1 subj} these *things* among *the* rabble.

No-one of *the* Persians, either (*not-and*) of those-who-were-born afterwards or (*not-and*) of those-who-were-born (*the*) before, surpassed ^{a 2 m} the beneficent-conduct of Zopyrus except (*unless-it-be**) Cyrus ^{nom} alone, in-the-judgment-of-Darius (*by-the-side-of* Darius judge).

He said ^{a 2} (*asserted*) that those, whom he had ordered ^{a 1}, must (χρῆναι) go (*go-on inf*) to Tissaphernes. (*Properly, along side of Tissaphernes.*)

ACCUSATIVE. He walked ^{a 2} pensive by-the-side-of *the* shore of *the* much-resounding sea.

One man shall-stand ^{fut mid} along-side-of another man armed-with-a-sword ^{nom}.

When (ἥμος) *the* sun set ^{a 2} and darkness (*obscurity*) came, they-laid-themselves-down by *the* cables of *the* ship (*Ion.*).

They led Psammenitus to Cambyses. (*I. e. by his side.*)

The *two* went ^{dual impf} back towards *the* ships of *the* Greeks.

The affairs of the Greeks came (*became pf mid*) to this ^{neut} pass.

Syracuse ^{art} came to so-great ^{neut} a pitch of danger.

At the very moment of the commission of the acts of injustice. (*say, By-the-side-of very acc pl the acts-of-injustice.*)

At dinner ^{art}. On the journey.

Fearlessness ^{art} in-the-midst-of disasters ^{art}.

Through his (*the*) whole life.

Let us consider (*speculate-on : a. 1. m. subj.*) Miltiades ^{art}, examining *him* along-side-of Lycurgus ^{art}.†

* The origin of ὅτι μὴ in this phrase will be clear from this sentence : "There was nothing but love in the letter." "Ὅτι μὴ ἔρως will mean, *which was not love.*

† [Παρά with the accusative sometimes denotes comparison or contrast ; when objects are placed side-by-side so as to allow of examination and comparison.]

Considering (*Marking*) the institutions of those as-compared-with (*by-the-side-of*) the institutions of the others.

He thought ^{impf} (*regarded*) no-one adequate to the task, in-comparison-with himself.

Achilles despised ^{a 1} danger ^{art} in-comparison-with doing (*the neut* to endure ^{a 1}) any thing disgraceful.

He becomes, if-compared-with (*himself* ^{nom} *by-the-side-of*) himself, more apt every (*κατὰ*) day ^{acc}.

We-must survey and examine each ^{neut pl} of the things-which-have-happened variously according-to the occasions *on which they happened*.

Men ^{art} live (*pass-life*) as (*just-as*) Gods, if-you-compare-them-with (*or beyond*) the other animals.

More frequent eclipses of the sun took-place ^{a 2} compared-with those ^{neut} recorded as taking place formerly (*from the formerly time*).

If I alone were-in-danger ^{impf} (*ran-a-risk*), I should have regarded (*made : a. 1. m. with ἂν*) the circumstance as (*by-the-side-of*) nothing.

Having regarded ^{a 2 m} (*placed*) his-own (*the of himself*) safety as (*by-the-side-of*) a slight ^{neut} matter.

To regard any thing as (*by-the-side-of*) less ^{neut} (*i. e. of less importance*) than-is-fitting.

We have become ^{pf mid} superior-to-our-enemies by far (*much* ^{neut}). (*See the Note.**)

He retreated ^{a 1}, to so-great ^{neut} an extent worsted ^{a 1}.

Let-us-not-depart so-much (*by so-much* ^{neut}) from the divine (*godlike*) equality ^{gen}.

By so-little ^{neut} did Macrinus to escape ^{a 2} (*fly-from*) his-pursuers (*the* ^{acc} *pursuing*). (*That is, So nearly did Macrinus escape his pursuers. Here παρά τοσούτων expresses the opposite to what it*

* I have chosen to make this and the following constructions to depend on the COMPARATIVE nature of παρά; though the third note in p. 73, may suggest a more correct account of them.

did above. But παρά, as marking comparison, expresses more or less, as the case may be.)

He would have been overtaken, had it not been that his pursuers turned from the straight path. (Say, *He was not seized-down-upon* ^{a 1} *by so-much* ^{neut} *by as-much-as the* ^{nom pl} *pursuing turned-from* ^{a 2 p} *the straight* ^{sem gen}.)

The Illyrian nations, which-are (*being*) narrow, make ^{ing} the Germans bordering-on-with and neighbours *with the Italians* ^{dat} *only by so-slight* ^{neut} *an interval*.

You avoided ^{a 2} destruction *only by a little* ^{neut}.

A few votes more and he would have been degraded. (Say, *He was degraded* ^{a 1} *within a few votes*.* Παρά has here an opposite sense to what it has in the last sentence.† See the observation in the fourth sentence above.)

He was very near gaining his cause. (Say, *He gained* ^{a 2} *the cause within a little* ^{neut}.)

The city was very near being taken. (Say, *The city came* ^{impf} *within little* ^{neut} *to be taken-captive*.)

Having brought-up ^{pl} (a. 2. with Attic reduplication) the engines to the walls, and having come (*arrived* ^{a 2}) within a little (*brief* ^{neut}) of-taking (*of the* ^{neut} *to capture* ^{a 2}) the city. (See the Note.‡)

He was all but killed. (Say, *He came within nothing to be taken-aside* ^{a 1}.)

They very nearly got the victory. (Say, *They came within little* ^{neut} *of victory*.)

* Viger translates the sentence: "Pauca defuere suffragia, quo minus ignominia notaretur."

† According to the last sentence, this should run: Παρ' ὀλίγας ψήφους ΟΥΚ ηττώθη. By a few votes he was NOT degraded. That is, It was only by the absence of a few votes more that he was not degraded.

‡ In this sentence the following constructions are proposed: 1. Ἐλθόντες βραχὺ παρὰ (from) τοῦ ἐλεῖν. 2. Ἐλθόντες παρὰ (up to) βραχὺ (a short distance from) τοῦ ἐλεῖν. These constructions may be applied to the preceding sentences.

Having suffered ^{pf mid pl} some-things (*the^{neut} indeed*), and (*but*) having-gone-near-suffering (*Say, within nearly having arrived^{a 2} to suffer^{a 2} others (the).*

He was very far from taking the city. (*Say, He came within much^{neut} to capture^{a 2 m} the city^{acc.}*)

He has fallen very far short of the successes of the past year. (*Say, He came within much^{neut} of the successes in-the-past-year.*)

Far-short (*Within much^{neut}*) of the value.

Far-below (*Within much^{neut}*) expectation ^{art} (*gen.*).

Below *his* strength (*ability*).

Above (*or beyond*) *his* strength. (*See above. Παρά, as a comparative particle, admits of either sense "above" or "below."**)

It shall appear ^{mid} to you ^{dat} a wonder and beyond expectation ^{pl}.

If there is any other idea of learning besides (*or beyond*) these ^{ferm}.

They were all slain ^{a 1 p} (*taken-off*) except a few.

Beyond (*or contrarily to*) decorum.

Contrarily-to nature. Out-of tune.

Nor did this *man* so-much increase-in-power ^{pf pass} by his-own (*the of himself*) strength (*robustness*) as (*as-much-as^{neut}*) by our ^{art} negligence.

For why? All despond on-account-of him.

Old-men and youths going-together alternately (*by-the-side-of one^{masc}*).

Inflicting ^{sing} one-on-the-other ^{dat} stroke for stroke.

Every-other-day. (*Day^{acc} beside day.*)

Every (*Beside*) third day.

* [*Ἐπὶ, Πρὸς and Παρά, when they take the accusative after them, have significations nearly similar. Ἐπὶ denotes the motion of a body so as to touch upon another; πρὸς, of one body moving forward to or towards another; and παρὰ, of one proceeding beside another. These different ends, signified by the prepositions in their primary application, are variously modified by the peculiar nature of the action. Dunbar.*]

Every (*Beside*) third rd (*day*).
 Every (*Beside*) three days.
 Every-other (*Beside one* st) *day*.
 Every-other (*Beside*) day.
 Every-other (*Beside*) month.

ὑπο.

Radical meaning, Under.

GENITIVE. He dwells under *the* earth (*land*).
 Bucephalus ^{art} died ^{a 1} (*ended*) under *his* wounds.
 To die ^{a 2} (*die-off*) by (*i. e. under the hands of*) the enemy ^{pl}.
 To be banished ^{a 2} by the judges.
 Were you not yourself (*self*) made-to-bend ^{a 1} by oppressive Cupid? (*Express the negative interrogation by ἄρ' οὐκ.*)
 To be *held* in (*sv*) esteem by any-one.
 To report (*tell*) any *thing* by messengers.
 To forbid ^{a 2} *you* by-means-of heralds your ^{art} paternal hearth.
 Through (*properly, under the influence of*) inexperience the young-men (*youth*) meddled-with ^{impf sing} the war ^{gen}.
 It was done ^{impf} through rashness.
 He made ^{impf mid} the pursuit in haste.
 He wore-away-there ^{a 1} not a little time on-account-of *the* winds and on-account-of *his* inability-to-sail.
 It was not possible to retreat (*retreat-from*) for the cavalry.
 Intending to tell you *that*, I forgot ^{a 2 m} *it* in-consequence-of-thinking-of (*under*) some *thing* else.
 To dance to (*i. e. under the influence of the sound of*) the harp ^{pl}.
 To revel to-the-sound-of (*under*) the flute.
 The tower arose ^{a 2} under the lyre of-Amphion (*Amphionian*).
 They dug ^{impf} under-the-strokes-of (*under*) whips.
 My nuptials did not bring-forth ^{a 2} you (*your pate*), *my* child,

under-the-light-of (*under*) lamps nor (*neither*) *under the sound of* dances.

Will you not-then permit me to sacrifice ^{a 1} under an auspicious sound ?

Go (*Arrive* ^{a 2}) to Athens ^{acc}, under fair auspices.

I was nourished ^{a 1} under fair expectations.

To lead-out any-one with pomp.

It was allowed ^{a 2} them ^{dat} by Gallus ^{art} to send-off ^{a 1} (*send-away*) of (*by*) themselves an embassy to (*παρὰ*) the Romans ^{acc}

Whom ^{pl} Jupiter sent (*cast* ^{a 1}) to-the-light from-under the earth (*land*).

Having dragged ^{a 1} this child (*young-one*) from-under your wings, I will kill *him*.

DATIVE. A stool was under *his* feet.

They founded ^{a 1} a city at-the-foot-of (*under*) Ida ^{art}.

Close-to the city.

He beheld ^{a 2} *his* companions subdued ^{a 2} under the hands of Patroclus.

He died ^{a 2} under the hand of *his* brother.

It is not destined (destiny) that the city of the Trojans should be overthrown ^{pf inf} by your ^{neut} spear (*poët.*).

As all the land is heavily-pressed (*heavily-laden* ^{pf mid}) by a hurricane on an autumnal day ^{dat}, when Jupiter pours a most vehement shower. . . .

In the first ^{neut dat} year after (*μετὰ*) the capture ^{acc} made (*become* ^{a 2 m}) by the Gauls.

Being instructed ^{pf} under a good instructor.

Being educated ^{pf} under the very wise Chiron. (*Express "very" by the superlative.*)

He was disappointed ^{a 2} in his schemes by his-own ^{art} (*domestic*) errors and not by your ^{art} manœuvres.

They died ^{a 2} by the heat.

Lucan ^{art} was prohibited ^{a 1} from-writing-verses (*to write-verses*), because (*since-indeed*) he was very-much praised ^{imprf} for his (*the*) poetry.

He taunted ^{a 1} him for *his* low and ambiguous pleasures.

He said ^{a 2} these *things* under the-direction (*direction the*) of Callicrates (*i. e. suborned by him*).

Being under-the-influence-of (*under*) those-in-power he spoke ^{a 1} deceitful (*double*) things, speciously involving in deceit bad words.

He could not bear ^{impf} after (μετὰ) such (*so-great*) victories^{acc} to be in-the-power-of (*under*) young men.

The instruments which-belong-to (*the under*) music^{art} and which-belong-to the other arts.

To dance to *the* lute.

Æneas, whom (*the*) the divine Venus begat ^{a 2} from* Anchises. . . .

ACCUSATIVE. Dwelling under ground.

Fearlessly reproaching those (*the*) under *his* hands (*i. e. under his power*).

To reduce (*make mid*) under himself.

To look-at (*mark*) any thing by the rays of the sun.

They came to (*i. e. under the foot of*) Ilium.

To lead any-one to the judgment-seat.

About† the same time^{p1}.

Having led-out (*led : a. 2. Attic*) all-the-infantry at-the-ap-preach-of (*under*) night.

In‡ some^{neut} degree impious^{acc}.

In-consequence-of (*Through*) the perpetual blows^{acc} they received they retreated (*gave-way impf under foot*).

Besides the Prepositions above explained, there are others which are usually called Adverbial Prepositions, as being used as well for Adverbs as for Prepositions. Nearly all of these are found

* Properly, under.

† That is, close to. As in the preceding sentence: They came to Ilium.

‡ Compare the Latin Sub in Subalbus, Subtristis, &c.

with the Genitive case. Thus : ἀγχι, near ; ἄλῃς, enough ; ἀμφίς (i. e. ἀπὸ), apart from ; ἄνευ, ἄνευθε, without ; ἄντα, before ; ἀπᾶνευθε (i. e. ἄνευθεν ἀπὸ), apart from ; ἀπόνοςφιν (i. e. νόσφιν ἀπὸ), apart from ; ἄτερ, ἄτερθε, without ; ἄχρι, ἄχρις, as far as ; δίκην (i. e. κατὰ), in the likeness of ; δίχα (i. e. ἀπὸ), separately from, or without ; ἐγγύς, near ; ἐκὰς (i. e. ἀπὸ), far from ; ἐκασί, on account of ; ἐκποδῶν (i. e. ἐξ ὁδοῦ ποδῶν), out of the way of ; ἐκτός, ἐκτοσθεν, ἐκτοσθεν, beyond or out of ; ἐμπροσθεν, before ; ἐνεκα, εἵνεκα, ἐνεκεν, for the sake of, with regard to ; ἐνταῦθα, there ; ἐντός, ἐντοσθε, within ; ἐνώπιον (i. e. ἐν ὠπὶ), in the sight of ; ἐξω, without ; ἐπίπροσθε, before ; ἐσω, εἰσω, within, or in ; ἔνα, where ; κάτω, below ; κρύφα and λάθρα, without the knowledge of ; μέσφα, until ; μετὰξὺ, during, in the midst of ; μέχρι, μέχρις, (i. e. πρὸς), as far as ; νόσφι, νόσφιν (i. e. ἀπὸ), separately from ; ὀπίσω, ὀπισθε, behind ; ὀπι, ὀποι, ὀπου, where ; οὔ, where ; πέλας, near ; πέρα, πέραν, contrarily to ; πλὴν, except ; τῇ, ποῖ, ποῦ, where ; πρόσω, πῶςω, πῶρῶ, forward towards, far from ; πρόσθε, before ; σχεδὸν, near ; τῇλε, τηλοῦ, τηλόθεν, (i. e. ἀπὸ), far from ; χάριν (i. e. κατὰ χάριν), for the sake of ; χωρίς (i. e. ἀπὸ), apart from, without. But

1. Ἀμα, together with, is put with the dative, which is governed by σύν :

Forty ships followed ^{impf} together-with him.

Σύν is sometimes expressed :

Together with them.

2. Ἀμφίς, 'around,' 'about,' seems to be construed like ἀμφί :

GENITIVE. Let each-man, having looked (*behold* ^{a 2}) well about his chariot, attend-to (*care-about* : imperative) the war ^{sc 2}.

ACCUSATIVE. They shed ^{impf} (poured) many warm tears around you.

3. Εκποδῶν is frequently followed by a dative ; but the dative does not seem to depend on it. See the beginning of the Rules on the Dative.

4. Εμποδῶν, 'in the way of,' for ἐν (ὁδοῦ) ποδῶν, is put with a dative :

You come unexpected, and in-the-way-of (*i. e. an impediment to*) my marriage ^{p1}.

5. Μὰ *is put with an accusative, which depends on πρὸς :*

By-no-means (*Not*),—*I swear* by the mistress, whom I revere most (*adv.*) of all, and *whom* I have chosen ^{a 2 m} as my fellow-worker, Hecaté, who-dwells (*abiding*) in the recesses of my hearth,—shall any-one of them pain my ^{art} heart with-impunity. (*Make "my" and the article one word.*)

6. Νῆ* *is put with an accusative :*

Yes (*And*) by Jove.

7. Πλὴν *is occasionally put with other cases according to the sentence :*

There is not another besides me ^{nom}.

There is no other medicine (or remedy) besides discourse ^{nom} (*word*).

It is not lawful (lawfulness) for any but you ^{dat} to speak.

8. Ὡς *is put with an accusative :†*

He sends to Astyocho^{art}, a naval-commander of the Lacedemonians,

To fly (*as a bird*) to Jove ^{art} up-to (*into*) heaven ^{art}.

The preposition is sometimes supplied :

Alexander led ^{a 2} (*led-upon*) the archers as towards (*upon*) the river ^{acc}.

* Μὰ ought always to follow a negative ; νῆ an affirmative." *Dunbar*
[Μὰ, when it does not follow ναι, is always negative.]

† [Ὡς is put before the accusative of persons only.]

PART FOURTH.

EXAMPLES ON THE MOST NECESSARY RULES OF SYNTAX.*

RULE 1. *A neuter plural is generally† joined with a verb singular.‡*

Mountains trembled ^{impf.}

Blasts (*Blowings*) of all *the* winds bound.

Farewell *my* determinations.

2. *Substantives are sometimes put in the plural, when said of a person or thing, although the person or thing is in the singular.*

Hippolytus, *the* pupil of *the* holy Pittheus.

* Many of these Rules are unavoidably anticipated in former passages of this work, but the necessary directions have been given in them.

† "This idiom is more observed by the Attics than by the older writers in the Ionic and Doric dialects. The latter often join the neuter plural with a plural verb. The Attics also sometimes join the verb in the plural with the neuter plural; especially 1. when the neuter plural signifies living persons, 2. when the abstract is put for the concrete, and animate creatures, not things, are to be understood. But there are also, besides these cases, numerous exceptions to the rule in Attic." *Matthiæ.*

‡ "As a noun of multitude singular may be followed by a verb plural, a neuter plural is often taken in a collective sense, and followed by a verb singular. Thus, when Homer says *Δούρα στήπτε*, he means *the collection of* planks and timbers, of which the ships were constructed." *Valpy, Gr. Gr.*

It behoves him to demand Helen *to be offered* as a victim to his tomb.

O venerable, O generous consort, farewell.

3. *A dual nominative is frequently joined with a verb plural.*

Both say.

Let us both return ^{a 1 opt} from the glowing fire.

These (*The* ^{dual}) came ^{a 2} near (*from-near*), driving ^{dual} quick horses.

4. *The verb is sometimes put in the dual with a plural nominative, when no more than two persons or things are meant :*

There were (*ἦσαν*) to him ^{dat} two sons (*male-children*).

As when *two* rivers join-together *their* rapid water.

5. *A substantive is sometimes used as an adjective.*

He taught ^{a 1} the Greek (*Greece*) tongue.

To offend against (*towards*) (*kingly*) *kings* men.*

Bring (*Transport*) me ^{dat} as-quickly-as-possible *my* military (*heavy-armed-men*) dress.

We are come into the Scythian road.

6. *An adjective is often put in the neuter gender ; χρῆμα, κτῆμα, or some such word being understood.*

Truth ^{art} is a right thing.

Peace ^{art} (*acc.*) which-is (*the*) confessed by all ^{acc} to be the best thing.

The mob are dreadful, when (*with* *αὖ* *postfixed*) they have ^{subj} mischievous supporters.

Potencies ^{art} and wealth ^{art} are (*is*) desirable ^{pl} on-account of (*through*) the honor ^{acc} attending them ; those-who-have (*the* ^{pl}

* That is, men (being) Kings.

having) them ^{acc}, wish (are-inclined) to be honored (respected) through them ^{gen}; in-fact to him ^{dat}, to whom honor ^{acc} is insignificant, so are also the other things. (Make "the other" one word.

7. The genitive of personal pronouns is often used instead of the possessive pronouns.*

Honor (Respect) your father and your mother (the father of you and the mother of you).

Our navy (The navy of us) was-at-its-height (bloomed ^{imprf}) both in the dryness ^{dat} of the ships and the healthiness of the crews.

How will you say (converse) to your-brother (the brother ^{dat} of you): Suffer-me-to-cast-out the mote from your-eye (the eye of you); and behold! the beam is in your-eye (the eye of you)? Hypocrite, first cast-out ^{a 2} the beam from your-eye (the eye of you), and then you shall see-clearly to cast-out ^{a 2} the mote from your-brother's eye (the eye of the brother of you).

8. The Latins say, "*Fraudare TURPE est.*" The Greeks often put this adjective in the plural.

It is impossible even for a God ^{dat} to avoid (fly-from: Ionic a. 2.) the destined lot.

It is grievous to me ^{dat} to judge the evils of-others (foreign: as Lat. 'aliena').

It is decreed that she ^{acc} should die (die-off ^{a 2 imprf}).

9. The Latins say "*in media arma*" for "into the midst of the arms." So Ovid uses "*imæ caudæ*" for "the end of the tail." The idiom is the same in Greek:

In the middle of the river. (Say, Into middle the river.)

The top of the tail. (Say, The highest tail ^{acc}.)

* [The possessive pronouns are equivalent in signification to the genitive of the personal pronouns; as, ὁ πατήρ ἡμῶν is the same as πατέρ ἡμῶν. *Matthiæ.*]

10. *Adjectives, denoting the qualities of men, are often changed into substantives.*

Lead (*Ye shall lead*) *hither* the-mighty-Priam (*might of Priam*).

In *the* middle was a horrible-dragon (*horror of a dragon*).

The-strong-Alcinous (*Strength of Alcinous*) rushed ^{impf} from *his* bed.

The-vigorous-Telemachus (*Vigor of Telemachus*) smiled ^{a 1}.

The sons (*male-children*) and grandsons of the-mighty-Hercules (*Herculean might*).

Let-it-be, O friendly-man (*friendship*).

The much-famed Lais. (*Lais the fem great neut fame.*)

O-hated-woman (*O hate*), O woman in-the-greatest-degree most-hateful both *to the* Gods ^{dat} and *to* me and *to* all *the* race of men, who (*whoever*) *hast* dared ^{a 2} (*tolerated*) to thrust ^{a 2} *your* sword *into* your children ^{dat}.

11. *Adjectives and demonstrative pronouns are often referred, in respect of gender, to words which are implied in a preceding one from the sense or the composition :*

Thebes ^{pl}, which is enclosed-with-a-hundred-gates, and two-hundred (*Ionic*) men enter-into (*Ionic*) *it* through (*avà*) each ^{fem acc} gate.

But after Troy and *the* soul of Hector had-perished (*is-undone*), and *my* father's (*paternal*) hearth was demolished ^{a 2} (*dug-up*), and *he* himself had-fallen (*falls*) near *the* altar ^{dat} which-had-been-raised-to-the-Gods, being slain ^{a 2} by (*from*) *the* blood-stained son of Achilles, *my* father's (*paternal*) guest kills me the sorrow-enduring man, for-the-sake of *my* gold.

He arrives *at the* city ^{acc} of-Eurytus (*the Eurytean acc*): for him alone of mortals he affirmed ^{impf} (*protested*) to be *the* author of this unhappy-event.

This takes place in *the* relative òς, ἡ, ὅ :

The son-of-Saturn caused ^{a 1} (*placed*) her to be *the* nourisher-

of-the-youths, who beheld ^{a 2 m} after her ^{acc} *with their eyes* ^{dat} the light of the widely-surveying Aurora.

O mother, I am going-away below ; unespoused, and without-having-solemnized-the-marriage-rites, which ^{gen pl} it behoved ^{impf} me to enjoy (*to-light-upon* ^{a 2}).

(*Put this sentence in the Doric.*) The ivied eminences of the Nysian mountains and the verdant grape-bearing beach accompany-in-procession ^{sing} you, who-superintend (*supervising*) the Theban streets, (*i. e. the streets of Thebes,*) which city you respect the most (*supreme*) of (*from*) all.

Your ^{art} (*plural*) house (*i. e. the house of you*) at-least is much ^{neat} bigger than mine (*the mine* ^{gen}), who ^{pl} have (*use : second pers. plur.*) earth and heaven for your house ^{dat}.

12. The *Latins* say "*Fortuna mea ipsius*" for "*mei*," and "*Nostra res duorum*" for "*nostrum*." The *Greeks* use the same construction :

(*Put this sentence in the Doric.*) Ah-me (*double "me"*), sitting-upon the white (*hoary*) shore ^{gen} of the sea, he laughs at me ^{gen}, brandishing in his hand ^{dat} my bow, the support of me (*my*) miserable ^{gen}, which no-one at-any-time ever carried ^{a 1} (*sustained*) before.

O Troy, the quick Mars of Greece has ravished ^{a 2} you and Hector the husband of me (*my*) miserable ^{gen fem}.

RELATIVE.

1. The relative is often attracted into the case of its antecedent.

In the festivals which we celebrated ^{impf}.

Alas (*Ah-me*) the gammon ^{gen} which I have devoured ^{impf}.

You exclude us from the laws ^{gen} which the city has made ^{a 1} (*placed*).

2. The relative in this construction sometimes precedes the substantive :

With the power (*ability*) which you have.

The Athenians raised ^{a 1} (*made-to-stand*) a trophy on account of the rout ^{gen} which the Tyrrhenians made ^{a 1 m} of the infantry ^{pl}.

The following construction is in some measure founded on the principle of *Attraction* :*

About (*According-to*) this time ^{acc} (*art.*) that (*Say ov, i. e. about which time*) the ships were sailing

3. The relative often agrees in construction with the following noun :

The promontory ^{acc} (*Ionic*) which ^{pl fem} is called ^{pl} (*Ionic*) The Keys (*Ionic*) of Cyprus ^{art}.

A Persian sword which ^{masc} they call 'acinaces'.

NOMINATIVE WANTING.

1. When a verb indicates the employment of a definite person, the person is not expressed particularly.

This (*That is, this kind of*) sacrifice of swine ^{art} is made to the Moon : when (*if-consequently*) the sacrificer sacrifices ^{a 1 sub}, he encloses ^{a 1} the-top-of-the-tail (*the highest tail*) and the spleen in the fat ^{dat} which-is (*the becoming*) about the vitals ^{acc}. . . .

The catchings of crocodiles are many and of-various-kinds. When (*If-consequently*) the catcher has put-for-a-bait ^{a 1 sub} the back of a hog about a hook ^{acc}, he casts (*μετρίσι*)† *it* into the-middle-of-the-river (*middle the river*)

The herald (*i. e. ὁ κήρυξ*) ordered ^{a 1} (*heralded*) the Greeks ^{dat} to get-ready ^{a 1 m}.

The clerk shall read ^{fut mid} the law to you ^{dat pl}.

* [The Relative is often put by Attic and Ionic "writers in the same case as the antecedent; and that by what is called *Attraction*." Sandford.]

† By syncope for *μετρίσι* from *μετρίω*, says Schweighæuser. It is rather from *μερίω*. Schæfer reads *μετρίε*. Hence is Latin *Mitto*.

2. *The indefinite τις is sometimes omitted.*

It is the most honorable of labors to assist a man out-of-what one has ^{opt}.

If now all *the* best of us were gathered-together ^{opt pr} beside the ships ^{dat} for (to) an ambush, not-even there would *any one* blame (*opt. with* ^{xε}) your (*Doric*) courage. ↓

3. *The second person is often used in an indefinite sense.*

It is a primitive saying (*word*) of men, that *you-cannot-learn-exactly the life (duration) of mortals, before a-person (any-one) dies* (*a. 2. opt. with* ^{áv}).

Even-if you are not (^{μῆ}) ill ^{subj}, but *only* think (*opine*) *yourself* to be-ill, there is (*becomes*) to mortals ^{dat} labor and perplexity.

4. *The nominative is often wanting in one part of a sentence, being construed with the verb in the preceding part.*

Menelaus came to him ^{dat} spontaneously (*spontaneous*); for he knew (*had ascertained* : *Ionic*) that *his* brother (*knew brother that he*; omitting "*he*") was much-pressed ^{impf}.

Whosoever of you knows-well ^{pf mid} by (*from*) what man *Laius* (*knows Laius by what man*) has perished (*perished-utterly* ^{a 2 m}), I order him to point-out all the things relating to it to me ^{dat}.

I beg of the Sun ^{acc} this ^{neut}, to publish ^{a 1} to me where the son of Alcmenē (*to publish me* ^{dat} *the of Alcmenē where son*) abides.

Tell ^{a 1} ye me where the master is. (*Tell me* ^{dat} *the lord where he is.*)

They say that we (*They say us* ^{acc} *that*) live a life free-from-danger at-home.

There came immediately the information that the cities (*the information of the cities that*) are revolting (*stand-off*).

SUBJECTS COMBINED.

1. *Many verbs used impersonally in English, followed by a proposition dependent on them, in Greek usually take the chief word of the following proposition as a subject.*

It is even-at-this-time clear that the building was-done (became ^{a 2 m}) with (according-to) speed ^{acc}. (*The building is clear that it was done.*)

It was manifest to all ^{dat} that the Thebans would be compelled to fly (fly-down) to (upon) us ^{acc}. (*The Thebans were manifest going-to-be-compelled fut 1 part.*)

It will be proved ^{fut pass} (demonstrated) what-kind-of men these are. (*These will be proved what-kind-of men they are.*)

When (*As*) it became notorious that he had committed this ^{a 2 ut} crime. (*When he became a 2 m notorious having-committed pf pass.*)

It is just in-my-judgment, that this man should bear ^{mid} this name) ^{art} (*viz. that of a happy man*). (*This man in-my-judgment is just to bear this name.*)

You will see (discover) them becoming ^{pf mid} women instead-of men, so that you will have no fear at all lest they should revolt. (*So that they will be not-in-any-way terrible to you dat lest they-should-revolt.*)

From what young men can it not be expected that they should be temperate? (*Which of the young are not probable to become a 2 m temperate?*)

The last sentence is more after the English idiom. So the next :

We are worthy to derive ^{a 1} some good from the thing ^{gen} which-has-been-done.

2. *The verb, which should be referred to a subject, is changed into a passive impersonal, and the subject put in the dative.**

* [Otherwise the 3d Pers. Pass. is put without a subject as in Latin, *itur*.]

The enemy (*enemies*) have prospered ^{pf} sufficiently.

Sometimes the subject is omitted :

Themistocles ^{art} persuaded ^{a 1} *them* to build the rest ^{neut pl} of the Piræus (*contracted form*): they had begun (*it had been begun ; omitting "by them"*) it ^{scn} before during his (*the of him*) archonship ^{scn}.

AGREEMENT OF PERSONS.

1. *When several persons are put together, the verb agrees with the first rather than with the second or third ; and with the second rather than with the third, as in Latin.*

You and I (*Say, I and you*) have both said ^{a 2} (*remarked*) and done ^{a 1} many things for-the-sake-of-pleasing the city ^{dat}.

He-who-speaks (*The speaking ; meaning "myself"*) and you the judges have a human (*manlike*) nature.

You, happy ^{art} woman and your ^{art} happy husband have come (*impf. dual*) to (*upon*) us ^{acc} who-are-unfortunate.

I and whoever is a wise man reckon thus. (*Here the verb is in the singular. Make "and whoever" one word.*)

But there are exceptions to this rule :

I think (*suspect*) that I have ^{inf} to say ^{a 2} (*remark*) things against (*πρὸς*) which ^{acc} neither (*not-and*) you nor-any-one else can (*3d pers. sing. opt. with ἄν*) return-an-answer ^{a 2}.

~Hv is sometimes used (especially in the Doric dialect) for ἦσαν, for which it was probably an old Greek form.

She had three heads. (*Of the ^{scm} were three heads.*)

They were stout-hearted.

2. *When several subjects are united by a conjunctive participle, the verb is frequently placed with the first, and put in the singular.*

Whom first, and whom last (*latest*) did Hector slay ^{a 1} (*slay-utterly ; without augment*) and brazen Mars ?

To you Jove and Apollo gave ^{a 1} victory.

There commanded ^{impf} the ships ^{scn} Aristeus and Callicrates and Timānor.

Timarchus^{art} and Philemon arose^{impf mid} from the drinking-bout with-a-view-to-kill^{pf} Nicias.

There followed^{a2} vehicles and pages and the whole equipment.

3. The singular also is put, when the more remote subject is in the singular, or is a neuter plural.

The knees and legs and feet of each beneath and their hands and eyes were defiled^{impf} with-sweat.

The back and broad shoulders^{dual} of Eumelus were warmed^{impf} with the breathing^{dat} of the horses.

THE VERB "TO BE".

1. The verb *εἶμι* or an equivalent verb, when used to define one thing by another, often agrees in number with that which defines.

The space-between-the-armies was (were) not less^{pl} than eight stadia.

Thebes^{art pl} was anciently called^{impf} Egypt.

Idomene^{art} is (Say, "are" in the dual) two high hills^{dual}.

What (What-kind-of) a thing are (is) wise^{art} companionships.

2. The verb *εἶμι* is often understood; especially with *ἕτοιμος*, "ready."

How (As) ready I am to give^{a2}.

The things which you wish (are-inclined: in the Attic form), are ready.

So with *οὐδείς*, where *ὅς* or *ὅστις* follows with a negation:

There is nothing which (whichever) he did not promise^{a3}.

There is no-one who (*ὅστις*) will not laugh^{fut mid} at you.

Sometimes *οὐδείς ὅστις* *οὐ* is considered as one word, in the sense of "every-one," and *οὐδείς* is put in the case of *ὅστις*:

Apollodorus bewailed^{a1} (bewailed-thoroughly) every-one^{acc} of-those-who-were-present (of the^{pl} being present).

3. *The Latins say, 'Est ei nomen Tullii' or "Tullio." The Greeks put the name in the nominative.*

To these (the) two mouths^{dat} (i. e. of the Nile) are (lies, in Ionic form) these names, to-the-one (the^{dat} indeed) of them (Ionic) the Saitian Mouth, to-the-other (but the^{dat}) the Mendesian Mouth.

The expression is varied by ὄνομα or επωνυμίαν ἔχει with a nominative :

What appellation have (has) Hippias and Periander ? Methinks forsooth, Tyrants^{nom}.

4. *In the following passages where the Latins usually put the dative of the thing, the Greeks put it in the nominative.*

I shall be henceforth a disgrace and reproach to you^{dat}.

The name of (the of) the Medes was a fear to the Greeks^{dat}.

These things shall be grievously a disgrace (scorn).

You-were a boast to me^{dat} night^{acc pl} and day in (down-in) the city^{acc} (town).

You are come as the solace of my fatigues.

5. *An adjective after επι, &c., is often changed to an adverb.*

The opinions of the generals^{dat} of the Athenians were^{impf} (became) divided (in-two).

Her-blood (The blood of her) is sufficient (enough).

There is an oracle which announces that we^{acc} shall become^{inf mid} superior-to (from-above : Ionic) our (the) enemies^{gen}.

CONSTRUCTION OF CASES.

NOMINATIVE AND VOCATIVE.

1. *The nominative or rather the vocative is used in exclamations.*

O wretchedly-unhappy^{nom} me !

O me who-have-toiled^{part} through many evils^{acc} in word^{dat} and with my hands^{dat} and back^{pl}.

The nominative however is often used for the vocative in addresses :

O Jupiter ^{voc} and O Sun ^{nom} who lookest-upon all *things*.

You (*This*) Apollodōrus the Phalerian, will you not wait-about *here*?

2. *When a speaker turns suddenly from a narration, &c., to an address, or passes in an address from one person to another, the vocative is put first, then the pronoun followed by δέ.*

... Menelaus, to you I say these *things*.

... O Phœbus, to thee may these *things* be ^{opt} agreeable.

You say altogether well. Socrates, to you ^{acc} now (*already*) must-be (*opt. with αν*) my (*the*) speech directed. (*Here δέ is placed fifth word. Say, "O Socrates".*)

Instead of ου δέ, Homer has αραρ ου :

Hector, you are to me a father and a venerable mother.

GENITIVE. [Vid. Gram.]

1. *The genitive often expresses an action done to or feeling exerted towards the object intended by it.*

Affronts offered-to-a-brother (*of a brother*).

Fear of (*i. e. felt towards*) a captive woman.

Enmity towards the Corinthians.

Hatred to the Lacedemonians.

Good-will towards the Athenians.

Friendship towards Demosthenes.

Regret for your son.

Offerings to the shades.

Prayers to Minerva.

The march against the Plateans.

In the landing on the coast.

These genitives are governed by prepositions, expressing 'towards,' 'in the face of,' 'on account of,' 'against,' &c. We shall recur to most of them.

2. *Sometimes one substantive governs two different genitives in different relations.*

The leading ^{acc} of the Ionians in the war against (*towards*) Darius ^{acc}. (*Say, Of the Ionians the leading of the war, &c.*)

On-account-of (*Through*) their delay ^{acc} with respect to the dreadful evils which were coming on (to) us. (*Say, On-account-of the delay of them of the dreadful, &c.*)

Some (*Some-there-are-who*) deplore the insults (*abuses*) which the relations offer to old-age ^{art}. (*Say, the insults of the relations of old-age.*)

3. *Genitives, governed perhaps by περὶ (in regard to) understood, follow ὡς, ὅπως, πῶς, οὕτως ἔχω, which are used in the sense of being qualified or endowed in any manner. 'Ἐχω is here ἔχω (εμαυτοῦ), habeo (me). In some of these cases ἔχω may mean, I have (the power), I am able.**

How is (*has*) the place in regard to timber-for-ship-building ^{sen}?

The Athenians ran-forth-to-help ^{impf} as-fast-as-they-could-run (*as of feet they had*).

Here the verb ἔχω is omitted: Rush-ye, as-fast-as-you-can-run (*in-what-way of feet*).

As quickly as each could. (*Say, As each of quickness had.*)

So angry am I. (*Say, So of anger I have.*)

I do not know (*have ascertained* ^{pf mid}) how-learned-and-just-he-is (*of erudition in-what-way he has and of justice.*)

To be of such a turn of mind. (*Say, Thus of turn-of-mind to have.*)

For ὡς, &c., we find sometimes καλῶς, μετρίως, εὖ, &c.

To be pretty drunk. (*Say, Prettily to have of drunkenness.*)

To have a sufficiency of the means of living. (*Say, Moderately to have of means-of-living.*)

To be sound in mind. (*Say, Well to have of understanding* ^{pl}.)

To be advantageously-situated ^{out} in regard to the passage to (on) Thrace ^{sen}.

And other verbs are used besides ἔχω :

* [In such cases the Genitive properly signifies "with regard to."]

The city seemed ^{impf} to them ^{dat} to be favorably circum-
stanced in regard to the war ^{gen} with (towards) the Atheni-
ans ^{acc}.

Doing well in life. (*Say, Of the life well being-come* ^{nom}.)

Thus do you belong to these ^{dat} in respect of kindred.

4. By the same omission of *περι* (with respect to), may be under-
stood the following phrases.

To proceed (go-up) far in respect of * virtue.

To increase (drive ^{a 1} forward) in desire-of-power ^{art}.

To press (drive) forward in respect of wisdom.

To proceed far in respect of love ^{art} (*Cupid*). (*That is, To make great advance in love.*)

To philosophize far-beyond one's (the) age.

To advance forward (to-the-fore-part) in regard of making-
money (*τοῦ with infin.*).

Good-deeds ^{art} among the Persians (*Ionic*) are honored
(respected) by-an-advance (to-the-fore-part†) towards greatness
(*Ionic*).

To-such-a-pitch of dread am I arrived ^{a 2 m} (*come-from*).

They came (*came-together* ^{a 2}) to this ^{neut acc} pass with respect
to necessity. (*That is, They came into such distress.*)

* The author of the notes to Matthiæ explains this phrase on other grounds: "*Πρόσω means forward, i. e. to the fore part; and hence naturally takes a genitive, like other adverbs of place. Ποῦ ἐστὶ τῆς ἀρετῆς; πρόσω: At what point of valor is he? At an advanced point.*" In the phrase too which occurs in this rule, *Εἰς τοῦτο ἀνοίας ἐληλύθασι ὥστε, &c., εἰς τοῦτο ἀνοίας* may mean, to this (degree or advance, *πρόβημα, προχώρημα, &c.*) of madness. And in the preceding rule on *ὥς, οὕτω, &c. ἔχω* with a genitive, *ὥς* may have a reference to its original form *οἷς, οὕτω* to its original form *οὕτω* (i. e. *τοῦτω*), &c.; and a substantive understood and agreeing with it (In these STATES of, In such a STATE of, &c.) may be the real government of the genitive. But I have chosen to follow Matthiæ here: though among the prepositions I have explained it the other way.

† "*That is, τιμῶνται ὥστε αὐτοὺς (τοὺς ἀγαθοεργοὺς) εἰς τὸ πρόσω μεγάλως ἀνήκειν.*" Matthiæ.

Some have come (*arrived : pf. mid. Attic*) into such ^{neut} (*this*)
a state in respect of madness, that (*so-that*) . . .

They were in this state in regard to preparation.

Because-they-were in such a state as to danger ^{art}.

The Athenians proceeded ^{a 1} (*progressed*) to (*upon*) a great
^{neut acc} pitch in respect of power (*ability*).

To this day. (*Say, To this ^{neut acc} of day.*)*

5. Περὶ, in regard or respect to, is omitted in numerous constructions of the genitive.

To be much mistaken ^{pl} with respect to the effect of his (*the*) words and of his (*the of him*) meaning.

To be disappointed in respect of one's hope.

To be cheated in regard to one's hope.

You have been disappointed ^{a 2} respecting the marriage ^{pl} of this unfortunate ^{art} girl.

To be-in-haste (*speed*) with respect to the battle (*Mars*).

The morning forwards us in respect of a journey (*way*), and forwards us in respect also of work.

I was bruised ^{a 2} as to my (*the*) head.

Bruised ^{a 2} as to their (*the*) skulls.

He was horribly fractured ^{a 2} (*Attic*) as to his (*the*) head.

You are (ἐπ' αὐτοῦ, for ἐπ' ἐλθοῖς, ἐπ' ἐλθού) deceitful in regard to your discourse ^{pl}.

Forgiving with respect to human ^{art} (*manlike*) failings.

Childless as to male children.

Unhonored with respect to the praises which were celebrated in the city.

Most unbribed in respect of money (*riches*).

Unsupplied with a shield ^{pl}.

Sheltered as to all tempests.

We are not unyoked in respect of the marriage-bed.

* Here μένος may be understood.

A virgin ripe *with respect to* marriage.

Untouched *as to the* spear.

Unwept *as regards* friends. (*Or here the ellipse is ὑπὸ, by; which may be supplied in some of the foregoing and following examples.*)

All the admonitions (*suggestions*) which-were-given-me-by-you (*my*) were suggested to you ^{dat} by her, and you say nothing of (*from*) yourself ^{acc}. (*Here the ellipse seems to be ὑπὸ, by; or ex, from.*)

Much-shaded *with* laurel.

You lie, Agamemnon, slain ^{a 2} by your wife and by Ægis-thus.

But rise (*ἀνα*), lest the town should soon be burnt ^{subj} by consuming fire. (*Ἵπὸ may here be supplied; and perhaps in the next sentence also.*)

To set-fire-to ^{a 1} the door-frames by means of consuming fire.

Hearing (*Listening-to*) the decree ^{acc} (vote) respecting your (*the*) bride.

The relation concerning Chios ^{art}.

Tell ^{a 2} (*Remark*) me ^{dat} concerning my father.

I come to-tell ^{fut part} you about my-mother (*the mother the mine*).

She passes (*crosses*) from her house ^{pl}, either from hearing (*hearkening* ^{nom}) about her son or by chance ^{dat}.

They considered-diligently ^{impf} about the sail home (*homeward*).

The oracles which were delivered ^{a 1} concerning me (*this body*).

As to what regards your ^{art} turn-of-mind (*disposition*), one thing I fear ^{pf mid}.

With regard to the woman,—if indeed (*μὲν*), being taught good ^{art} things by her (*the*) husband ^{gen} (*man*), she does-ill ^{opt}, the woman perhaps justly may have (*opt. with ἀν*) the blame.

As-to (*Here περὶ is supplied*) the number, do not (*μή*) enquire ^{a 2 subj} how-many are able to do these things.

6. *With the ellipse of $\pi\epsilon\pi\iota$ with a genitive may be understood also the following phrases :**

Sacred serpents, in-no-way hurtful in regard to men.

Oh (ω) marriage^{p1} of Paris destructive in regard to his friends.

If it is right for slaves (the bondmen^{dat}) to ask^{a1} (search-out) of the free^{acc} things not ($\mu\eta$) painful nor biting as to the heart.

Being suspicious as to the capture of-Troy (Trojan). (That is, Suspecting that Troy would be taken.)

Co-operative in regard to the common good.

Offending^{p1} (Sinful) in regard to the Goddess (God).

And whatsoever things are akin (brotherly) in regard to these. (Unless the adjective be supposed to have a reference to the government of the substantive.)

O dear^{sem}, O dearest, O thou who art allied to all birds. (A bird speaks.)

Philēbus asserts that pleasure^{art} (accus.), and delight, and whatsoever things are correspondent (consonant) to this kind^{art}, are^{inf} a good thing to all animals.

Teucer founded^{a1} (established) Salamis, making^{a1} it of-the-same-name with the country which-was (being) his (him^{dat}) before.

Justice who-is (the) of-the-same-house with the Gods below.

Capable-of-teaching as far as regards his (the of himself) wisdom. (That is, Capable of teaching his wisdom to others.)

It behoves a (the) commander to be expert-in-preparation in respect to the things appertaining to war^{art} (acc.), and

* [All words expressing ideas of relation, which are not complete without the addition of another word as the object of this relation, take this object (which, however, must not be passive) in the genitive. To this belong (as above), adjectives which have an active sense, and are mostly derived from verbs active, or correspond to them. In the case of these their relation to an object which with the verbs would be in the accusative, is expressed by the genitive. *Matthiæ.*]

expert-in-providing *for* the soldiers ^{dat} *in respect to* provisions (*necessaries* ^{art}).

O splendor of the sun successory with regard to (or to) sleep.

This other agony (*contest*) of groans comes (*arrives*), successory to groans.

Many of these adjectives may be viewed as substantives; as 'harmers,' 'destroyers,' 'biters,' &c. So the following:

Cast ^{a 1} (*Throw-down*) me from this land as-rapidly-as-possible where I shall appear ^{ut mid} the addresser of no-one of mortal men.

Proceeding ^{fem} (*Tending*) in-order-that I might come ^{a 2 opt} (*ixνέομαι*) to be the addresser of prayers to Minerva (*Say, "of Minerva;"* of which construction examples were given before).

7. Words expressing understanding, experience, remembrance, concern, consideration, reflection, desire; and ignorance, forgetfulness, neglect, are followed by a genitive,* governed by *περί* ("in regard to") expressed or understood.

I wish to be ignorant rather than wise *in regard to* evils.

Not being skilled (*trained*) *in the* art-of-riding.

Well acquainted ^{dual} with every-kind-of-battle (*all battle*).

Instructed (*Informed*) *in* war.

I, O women, am in-some-degree accustomed *to* the discourses of this woman.

* It must be noticed that the verbs in this and the following rules for the genitive are often attended with the common and proper case, the accusative.

[Several verbs in the middle voice do not govern the same case as in the active: thus, *ἄπτω*, *necto*, governs the accusative; *ἄπτομαι*, *tango*, the genitive; *πείθω*, *persuadeo*, the accus.; *πειθομαι* *obedio*, the dative; *λανθάνω* *lateo*, the accus.; *λανθάνομαι*, *obliviscor*, the genitive; *ὀρέγω*, *porrigo*, the accus.; *ὀρέγομαι*, *appelo*, the genitive; *ἐφίημι*, *inmitto*, the accus.; *ἐφίεμαι*, *cupio*, the genitive; *μεθίημι*, the accus.; *μεθίεμαι*, the genitive; *φράζω*, *dico*, the accus.; *φράζομαι*, *delibero*, *animadverto*, the genitive. See Theocrit. Idyll. 2. v. 84. Dunbar.]

Versed in the arts. (*Here and in the next instance ἐπεὶ is supplied.*)

If they are inexperienced (*have unskilfully*) in the other things.

Remember ^{a 1 m} ye *your* impetuous (*fast*) prowess.

Thetis did not forget ^{impf} (λήθομαι) *the* injunctions of her son.

Do not (μὴ) remind ^{a 1 sub} me of evils.

She makes me forget all *things* whatsoever I have suffered ^{a 2}. (*"To make forget" is ἐκλανθάνω.*)

Why (*Poët.*) do you care so (*thus*) about the men?

Do not (μὴ) make-mention ^{a 1 pass pl} any-more about my ^{a 1} father. (*Here ἐπεὶ is supplied.*)

The Cyclops mind not *the* ægis-holding Jove neither *the* blessed Gods.

Unless one (*any-one*) should not (*not-either*) have any care ^{or} for parents, or (*not-either*) children, or (*not-either*) any (*not-one*) thing else.

Argos is your (*you dat*) country; about which it is just that you ^{acc} should make ^{mid} as-much consideration as (*how-much-soever*) you do about your-parents (*the parents the of yourself*).

If you have neglected ^{pf} your (*the*) mother in any ^{acc neut} thing.

Young men care (*Say, It-is-a-care* young i 1 dat*) for exercises and pipes and revellings.

What-do-I-care (*What to me dat*; "μὲλει" being understood) for strife?†

The-city-has-regretted (*Say, It has-been-a-regret a 1 to the city dat*) often before-now the judgments which-have-taken-place (*the having become a 2 mid*) with (*in-company-with*) anger ^{acc} and not (μὴ) with proof.

Repentance ^{acc} on account of the expedition.

Let him be-attentive (*imperative*) to the sowing

* Μάται is used also as a personal verb: Ἀλλοιὶν ἄλλος οὕτω τε κἀνθρῶπων μάλιστα, Eurip.

† [μὲλει takes the dative of the person with the genitive of the thing.]

Why do I spare (*i. e. am careful about*) my life (*soul*) ?

O miserable *person*, spare ^{a 1 mid} your children.

Reflecting (*Having-in-mind*) on which *things*, it behoves you not ($\mu\eta$) to overlook such a report.

When (*As*) they heard ^{a 2 m} (*were informed*) about Pylos ^{art} being taken (*thoroughly-taken*).

When (*As*) they understood ^{a 2} about their erecting-a-wall ^{gen} ^{p1}. (*Properly, about the erecting it.*)

As-many-as understood (*comprehended* ^{impf}) one-another.

Oligarchy ^{art} may seem (*a. 1. opt. Æolic with àv*) to be a certain fondness-for-command, violently longing (*desiring-earnestly*) for dominion.

To long for great things beyond (*contrary-to*) justice ^{acc} (*the just* ^{neut}).

You would be particularly stimulated (*a. 1. opt. with àv*) to aim ^{a 1 pass} at honorable ^{art} deeds, if you learnt ^{a 2 opt} (*learnt-thoroughly*) that we have even the-most-genuine-pleasures-resulting-from-them (*the pleasures the from them particularly genuine* ^{acc}).

Why do you desire (*place-mind-on*) ambition the worst ^{gen} (*most bad*) of the Deities ?

The soul desires (*regrets-the-loss-of*) the heaven ^{acc} and its kindred air, and thirsts, stretching-forwards *towards* the mode-of-living there (*to-that-place*).

One-without-ward, one-without-law, one-without-a-hearth is he who is-fond-of civil war.

Mimnermus burnt ^{impf} with love for Nanno.

The black-eye-browed girl ^{acc} for whom he fretted ^{a 1 p}.

Let no-one (*not-any*), setting-his-mind on the spoils, linger (*imperative*) behind.

Hence perhaps εὐθὺ and ἰθὺς, "straight," take the genitive : [Whereas elsewhere εἰς with the accusative accompanies it.]

Straight towards Pellēne.

And hence perhaps ἀγχι, ἀχρι, μέχρι, πρόσθε, σκέδον, &c. also take the genitive. Unless rather they depend on πρὸς, 'towards.' See the end of the prepositions.

8. *Words which express fulness, emptiness, and defect govern a genitive, depending on ἐπεὶ, in respect of.*

The earth is full in respect of evils, and the sea is full. (Put μὲν and δέ.)

We shall see (*discover*) the city become ^{a 2 part} crammed with merchants and foreigners.

Ye are led-astay full of fond conceits.

A beaker of wine. (*I. e., full of wine.*)

A wood of leaves. (*I. e., full of leaves.*)

There is to me enough of bewailings.

Having enough of grief.

Wealthy *in regard to the means-of-subsistence.*

The Deity *is rich in evils towards me.*

Those-who-are (*The*) rich in-truth, not *in gold but in what it-becomes the fortunate man to be-rich, in a good and rational life.*

Flesh ^{p 1} void (*The flesh the void*) of sense is *the ornament* ^{p 1} of the market.

Destitute of friends.

Bereft of thee.

They made ^{a 1} (*placed*) me naked *as to my double-folded vest.*

When (*At-what-time-soever*) the soul is ^{sub j} pure (*clean*) *in respect to** all the evil and lusts which-affect (*about*) the body ^{acc}.

Will you dismiss (*send-out*) me free *in regard to the charge of murder (blood) ?*

As-many-as were filled-up-to-the-brim ^{imp f} already *with depravity.*

The city was-burdened ^{imp f} neither (*not*) *with causes nor (neither) with accusations nor (neither) with poverty nor (neither) with war.*

The streets teem with drinking-bouts.

A man gluttoned ^{a 1 m} *with wine and eating (victuals).*

Order (*Give-orders-to : contracted*) the Greeks ^{acc} to enjoy ^{a 1 m} food (*corn*) and wine on *their* swift ships ^{dat}.

After she was satiated (*delighted* ^{a 1}) *with lamentation causing-many-tears . . .*

* Demosthenes uses καθάρως with ἀνδ.

A house wanting servants (*assistants*).

They-who-have (*The having*) not *anything* and are-without (*being-without*) a livelihood send-out *their* stings against (*εἰς*) those-who-have (*the having*^{acc}) *property*.

It requires a long time to tell ^{a 2} (*remark*) these *things*.

It requires much time and *is* altogether-difficult.

If-you-stand-in-need of my ^{art} hand.

The fire wanted ^{a 1} (*δεδέω*) very-little of-destroying ^{a 1 inf} the Plateans.

It wants little of. (*That is, used for "Nearly."*)

So-much am-I-far-from (*fail-of*) a superfluity.

It needs a wise mind (*understanding*).

Cyaxares sent ^{impf} to Cyrus ^{acc}, requesting (*asking-for*) him to endeavor to come ^{a 2} (*arrive*).

O Persians, I have convoked ^{a 1} (*collected*) you, wishing (*requesting*) these *things*.

Hercules rided ^{a 1} *the* grove of Jove of *the* lion.

You ^{pl}, stripped ^{a 1} of such allies, shall ever remember ^{paulo post-fut} (*or shall be reminded of*) my ^{art} words.

You-have-not-a-scarcity of wisdom (*the wise* ^{neut pl}).

Of what ^{fem} (*how-good*) a partner do you deprive me !

You shall bereave (*Attic*) Paris of life by my ^{art} arrows ^{dat}.

The Athenians were freed ^{a 1} (*no augment*) from tyrants.

In old-age ^{art} there is much freedom from such ^{art} passions.

I clear you of this murder.

I will rescue this land from *its* malady.

The Gods loosed ^{a 1} him of *his* disease (*ill-state-of-health*).

9. *These last verbs are found also with απὸ or ἐκ after them :**

Pausanias, having freed ^{a 1} Greece ^{art} from the Medes. . . .

Thee loosed ^{a 1 part} from these chains. . . .

* [*I. e.* verbs signifying, "to bereave," "to deliver," "to escape."]

10. *The last few genitives may therefore be referred to these prepositions. And so may those in the passages which follow : though they are considered by Matthiæ as depending on ἐξί.*

Neither had he yet escaped (*was poet fled^p*) from his struggles.

Yourself (*Self^{fem}*) and your (*the*) sister shall not escape^{dual} (*roll-away*) from the worst (*most bad*) doom. (*Put "and the" in one word.*)

May God keep-off^{op} affliction from your children.

To be debarred *from* the customary^{neut} rights.

The Athenians kept-aloo^{a 2} *from* the Hellenic war.

There *the* king and the Greeks were-apart (*held-apart^{a 2}*) *from* one-another about (*as*) thirty stadia^{acc.*}

These^{neut} places are-apart from each-other thirty stadia^{acc.}

Knowledge separated *from* justice.

The Nile . . . that-which-severs (the severing) Asia^{art} from Libya^{art}.

To separate the soul from the body.

Jove warded-off^{impf} the fates *from* his child.

To ward-off^{a 1} destruction (*pest*) *from* the ships.

A covering *from* the snow (*shower-of-snow*).

A bulwark *against* evils.

Protection *from* the snow.

Serviceable (*Auxiliary*) *against* the cold.

The younger among-them (*of them*) meeting-with the elders^{dat} retire *from* the path.

Get-away^{p 1} *from* the path.

They rise-up (*stand-up-above*) *from* their (*the*) seats.

They retire *from* *their* place (*territory*).

In-vain should we thus be (*opt. with àν*) possessed-of a maritime army^{acc} of Grecians, if being Athenians we should retire^{a 1 sub} (*recoil*) *from* the command (*rule*) *for* the Syracusans^{dat} (*i. e. if we should resign the command to them*).

* [The Genitive appears generally to be used to express a distance, which otherwise is marked by the preposition ἀπó.]

To lead-astray any-one *from the path*.

The Muses made ^{a 1} Thamyris to cease *from his singing*.
 ("I make to cease" is παύω, εω.)

The Argives ceased ^{a 1} *from the murder*.

Pericles ^{art} endeavored ^{impf} to disengage the Athenians *from*
 their (*the*) anger towards (*upon*) him ^{acc}.

I have held-back (*sent-back*: *pf. poet.*) my heart *from* sorrow
 (*woe*).

They are kept-under *from* being-disobedient (τὸ ἀπειθεῖν).

The husband was lying in his chamber ^{p1}, having ceased
 (*paused*) *from* chantings and joy-producing sacrifices.

Me make-to-cess ^{a 1} *from my evils*.*

11. Comparatives are followed by a genitive, which is governed
 by ἐνί, (*in respect of*; or, as it also used, *over, above*), πρὸ, ὑπὲρ,
 διὰ, or ἀπὶ.

From the tongue of whom (*the*) flowed ^{impf} a voice sweeter
than honey.†

Horses whiter *than* snow.

To you there is always a heart harder *than* stone (*Poetic*).

Justice is more-powerful *than* riches.

Thee, a lioness, not a woman, having a nature wilder *than*
 the Tyrrhenian Scylla.

To whom ^{p1} despotism ^{art} was a thing more welcome *than*
 (*before*) freedom.

Whoever thinks a friend to be of-more-importance *than* (*in-*
stead-of) his (*the of himself*) country, him I value-not.

Sometimes ἤ, *than*, is placed redundantly with the genitive:

From her mouth flowed ^{impf} a voice more sweet *than* a honey-
 comb ^{gen}. (*Virgil*: *Graviora timet quàm morte Sichæi*.)

* [The Genitive following παύειν is sometimes governed by ἐκ or ἀπὸ.]

† [When *than* is expressed by ἤ, the same case is used after as before
 it; or the Nominative with some part of εἶμι understood. *Sandford*.]

12. *The genitive is put with all words which imply the idea of a comparative.*

Arion^{acc}, a harper second to none of those (*the*) then living (*being*).

Being inferior (*posterior*) to no-one in substance^{dat} and in family.

The Grecian army is many-times-greater *than* ours (*the our*).

From (*The first*^{neut}), he took-away^{a 2} (*took-from*) one part (*lot*) out-of all^{neut} the sum; and after this^{acc} part he took-away^{imprf} (*took-from*) the double^{fem} of it^{fem}; and the third again he took away, *being* the whole-and-half of the second, but three-times-as-much-as the first; and *the* fourth, twice-as-much-as the second; and *the* fifth, three-times-as-much-as (*treble*) the third; and the sixth, eight-times-as-much-as the first; and *the* seventh, seven-and-twenty-times-as-much-as the first.

When (*At-what-time-soever*) they have-in-possession^{a 1 m subj} above (*superfluous*^{neut pl}) what-is-enough

That even the best^{acc} were overcome^{part pr} (*worsted*) by these affections. (*Here ἡττώω is from ἡττώω, "less." The genitive therefore may depend on the comparison. Or it may be governed by ἵπδ, by; or even by περὶ, in respect to.*)

Sacrificing small sacrifices from small means, he regarded^{imprf} it as nothing to be beaten (*μειώω*; from *μείωω*, "less") by those-who-sacrificed (*the pl sacrificing*) many and great things from many and great means.

I was overpowered (*conquered*^{imprf}) by the bawling.

It is disgraceful *that* the soul should be overcome^{af} by gain, anger, pleasure, pain.

To be inferior (*To be left-by*) to any-one.

To be inferior (*To be deficient*) to any-one.*

He came-too-late-for^{a 1} the battle. (*See the second sentence of this Rule.*)

* "To this head," says Matthiæ, "should perhaps be referred also ἀνίχθαται τινας, to bear any thing; the opposite to a sinking under, succumbere."

I shall be deprived-of *my* daughter.

They do not fail-to-use opportunities ^{art}.

Very-soon you may become-superior-to ^{a 2 m opt} (*with òv*) the power (*ability*) of the king.

You surpass (*are-superior-to* : *Poët.*) women *in* look ^{acc} and *in* size.

A loud-crash ^{acc} exceeding thunder.

Much surpassing (*outstripping*) men.

13 Hence verbs signifying To "rule" or "govern" take a genitive.*

You reign-over Tenedos (*Poetic*) with-a-strong-hand.

You came ^{a 2} reigning-over Sparta, not having power over us.

A commander governs (*conducts*) an army and the pilot governs sailors, and God the world, and *the* mind the soul, and prudence (*intelligence*) the prosperity of (*about*) life ^{art} (*acc*).

O king of *the* Medes, rule-over your-people (*the* ^{pl} of yourself), and bear-to-see us governing *those* whomsoever (*whom-altogether*) we govern.

Clearchus ^{acc}, who-was-at-the-head-of the things *which* then were.

Periander ^{art} reigned-over ^{impf} Corinth. (*Ἰσχυροῦμαι* "I reign-over," may have a reference to *ἰσχυρὸς εἰμι*. So *κοιρανέω* in the next sentence to *κοιρανός εἰμι*.)

He lords-over this land.

14. Hence also adjectives and substances, in which the idea of governing or of being governed is implied, take a genitive.

Philip became ^{pf mid} master-over the Illyrians.

To have-the-mastery-over fear and passion.

To be master-over sleep.

The good-for-nothing manikins are powerless-against all the

* [*καρτεῖω*, signifying *vinco*, governs an accusative.]

desires (*propensities*), and so (*after-that*) blame (*charge-with-blame*) Cupid ; but the honorable and good, *though* wishing-for gold ^{scn} and good horses and fine women, nevertheless are-able with-ease to abstain *from* all these ^{scn} things. (*Join in one word "and so." Also "and good."*)

Under-the-dominion-of (*ἡσσων* ; *i. e.* "less than") pleasures.

Subdued-by labor.

Let there not (*μῆ*) spring-up ^{sub} one who shall be ^{op} powerful over us.

Defeat by means of drinking ^{art}. (*I. e. Intemperance in drinking.*)

Defeats by pleasures or pains.

The-having-no-power-over ^{p1} (*Impotence*) pleasures or pains.

To practise a mastery over cold and heat and labor.

Mistress (*Venerable*) over wild-beasts.

Mistress over the sharpest darts.

15. Verbs signifying To "obey," take the genitive on the same principle as the verbs To "rule" "command," &c.

How is it possible to disobey the words of my father ?

Now therefore, obeying (*trusting*) me, become ^{p1} free. (*Or πείθομαι may be "I am persuaded," and be governed by ὑπό.*)

Neither did the Goddess refuse-obedience-to ^{a1} the messages of Jove.

16. Words, which imply a comparison with respect to value or require a definition of value, take the genitive, which is governed, as before, by *πρὸς*, *ὑπὲρ*, or *πρό*.

To all the people there is regret for a brave-minded man dying ^{scn} ; he is worthy to be compared with the demi-gods.

Being alone, he does (*brings-to-pass*) things worthy to be compared with (or equivalent to) many (*properly, the actions of many*).

All the gold upon the earth ^{scn} and under the earth ^{scn} is not worthy-to-be-compared-with virtue.

Judge ^{P1} (*Think*) them worthy of a penalty.

The man is condemned (*estimated*) to death.

Let them be chastised ^{A1} (*imperative*) in-a-manner-worthy of the injustice.

That the bad ^{acc} man and the good man should be judged worthy ^{inf} of like ^{art} recompences.

They purchase their (*the*) wives (*women*) from (*beside*) their (*the*) parents ^{gen} for a great-deal-of-money.

The Gods sell us ^{dat} all the good things of life in exchange for labors ^{art}. (*Join "the good" in one.*)*

He exchanged ^{imprf} arms with (*at-the-hands-of*) Diomede ^{acc} the son-of- Tydeus, golden for brazen, arms worth-a-hundred-oxen for arms worth-nine-oxen.

I would not exchange (*a. 1. opt. with av*) my ^{art} hard-lot for your ^{art} servitude.

At how-much would you buy it (*opt. pr. of πρίμας with av*) ? I would buy it even at the cost of my (*the*) life (*breath*).

He loosed ^{A1} them for a ransom ^{P1}.

Divers plunging-in-the-water sawed-off ^{A2} the stakes for pay.

Nor to have bartered ^{A1m} their (*the*) good-will towards the Greeks for any (*not-one*) favor or (*nor*) emolument.

She came ^{A2} into my hands at the expense of many toils.

Character is not to-be-bought for money (*riches*).

To get-in-exchange ^{A1m} immortal reputation for (*instead of*) a mortal body.

Exchanging ^{A1m} (*Giving-in-exchange*) life (*the neut to live*) for (*in-place-of*) nothing ^{gen} (*not-one neut*) else, but willing to die (*die-off*) in the wars for-the-sake-of-obtaining honorable reputation ^{gen}.

Whether (*Whether-of-the-two*) virtue ^{art} is knowledge, or a thing distinct from knowledge.

* [All words in which a determination of value is contained, as "to buy," "to sell," "to exchange," &c. take the Genitive. *Matthiæ.*]

Man seems to me to differ (*bear-apart*) from the other animals.

This is no-other-than (*not other instead of*) your child, old-man.

Restoring *these things* ye do *holy things*; and not ($\mu\eta$) restoring ye do the *things* contrary to these.*

17. The genitive often expresses the "cause"; and is governed by $\pi\epsilon\rho\iota$, in respect to, or $\epsilon\nu\epsilon\kappa\alpha$, on account of.†

Enraged ^{pf pass} on account of the Greeks who (*as-many-as*) had perished ^{a 2 m} (*were ruined*).

To grieve on account of misfortune.

Sorrowful ^{acc fem} on account of her (*the*) dead (*pf. part.*) brother.

I envy (*i. e. praise*) you for your (*the*) prudence (*mind*), but detest you for your (*the*) cowardice.

Do you not admire (*venerate*) these men for their (*the*) manly-feeling and *their* dexterity (*handiness*) ?

I will punish ^{mid} them for their-coming (*the coming*) hither.

They enviously-begrudge our ^{art} city ^{dat} the land which-has-been (*the*) given ^{pf part} it by the Orōpians ^{gen}.

To be-objects-of-envy to the Grecians on account of the empire which ^{gen} we have.

Do not ($\mu\eta$) envy ^{a 1 subj} (*i. e. refuse through envy*) me ^{dat} my prayers, O prince.

* [This construction is frequently imitated by Latin authors, as "Spre-tæ injuria formæ," (Supple Causâ) Virg. *Æn*: 1. Mitte leves apes et certamina divitiarum (causâ). Hor. Ep. 1. 5. 8.]

† [OBSERVE, Verbs denoting origin or termination, buying and selling, distance from, the materials from which any thing is made, the food or drink of which one partakes, the period of time spoken of, and some others, are commonly classed under the general rule: but a little attention will make it evident that the genitive case of the nouns following them in the order of construction, is either governed by a preposition in composition or understood, or by the ellipsis of some noun: as, $\alpha\pi\epsilon\rho\kappa\alpha\iota\tau\omega\nu\kappa\iota\nu\delta\epsilon\upsilon\sigma\alpha\tau\epsilon\pi\lambda\epsilon\iota\sigma\tau\omicron\nu\mu\epsilon\rho\omicron\varsigma\mu\epsilon\theta\iota\zeta\omicron\upsilon\sigma\iota\nu$, &c. *Isocr. Archid.* who also shall have the greatest share of the dangers. Dunbar.]

I do not begrudge you ^{dat} this gift.

Cyrus ^{art} pitied ^{a 1} him *on account of* his (*the*) suffering.

To blame (*charge-with-blame*) one-another *on account of* what-had-happened.

I will sue you *for* cowardice.

Having accused ^{a 1 m} me of murder.

Having convicted ^{a 2 pl} Cleon of bribes and theft.

He accused ^{a 1 m} (*wrote*) me on-account-of these very *things*.

To be-prosecuted (*fly*) on a charge ^{dat} of murder.

The punishment is sometimes in the genitive :

Xanthippus, having brought (*led : aor. 2. Attic*) Miltiades before (*under*) the people ^{acc} *on a charge of* death,

These judge *cases of* death

To be judged *in a case* ^{dat} (*or cause*) of death.¹

18. *The genitive is similarly used with substantives and adjectives.*

Over-joy ^{art} *on account of* the victory.

Grief (*Anguish*) *for* the godlike Hercules.

Anxiety ^{pl} *on account of* his father.

Oh me ^{voc}, care-worn ^{fem} *on account of* your ^{art} death.

O woman bold ^{voc} *in respect to* thy daring.

Hence the genitive stands alone in exclamations, with and without an interjection : [but not in Homeric Greek. Sandford.]*

Apollo ^{voc} averter-of-evils ! what-a (*the*) swallow !

O Jove, the acuteness of his (*the*) intellects !

Alas ! the man ! Ah ah ! the harsh Deity !

Oh (ὦ) me ^{dat} ! my (*the*) beard !

Oh-me ! my ^{art} evils !

O (οἶ) ! this Persian armament !

Oh (ὦ) me ^{dat} ! my hurt (*detriment*) !

Oh (ὦ) me ^{dat} ! *the* misfortune !

Oh me ^{dat} ! *the* frenzy !

* [The article usually, but not uniformly, accompanies the genitive of the substantive in the construction: an interjection may be used or omitted. Sandford.]

19. Words of "praying" take a genitive, which is governed by *περί, ἕνεκα, ἀντί, πρό, or πρὸς*.

I beseech you both (*ἡμῖν*) by (or for the sake of) Olympian Jove (*Ζῆν, ἡνὸς*) and (*ἡδὲ*) by Themis.

I entreat you by these knees, and your chin, and your right-hand.

I supplicate you on account of this woman.

Having supplications to offer to you ^{dat}, O father, myself for myself and for my ^{art} auxiliaries.

I imagine that my ^{art} father ^{acc} would stretch-forth (*a. 1. inf. with ἀν*) many supplications by this chin. (*That is, that he would make many supplications by laying hold of this chin.*)

Supplications by the Gods.

20. Verbs signifying to "begin" take a genitive, governed by *περί*, with respect to. Or, they have reference to the government of verbs signifying to "rule, govern, head," &c.*

Begin, dear Muses, a bucolic song.

Certainly the son (*production*) of Maia ^{art} and Jove began ^{a 1} (*i. e. caused, was the author of*) great tribulations, when he came ^{a 2} into the Idæan forest.

The Lacedæmonians determined ^{a 1} to save the city through the virtues ^{acc} of those men ^{art} who were-the-authors-of ^{a 1} (*begun*) freedom ^{art} to all Greece ^{art}.

21. The nominative followed by a genitive marks the proportions of a whole, [*i. e. the genitive is put partitively.*] This genitive depends on *ex* or *ἀπό*.

* "The construction of *ἀρχομαι* with *ἀπὸ* is distinct from this. The genitive, without a preposition, marks the action or condition itself which has commenced; but the genitive with *ἀπὸ* marks the individual point which is the first in continued action or condition. *Τὰ βρέφη τοῦ ζῆν ἀπὸ λύπης ἀρχεται*, The children begin life with sorrow. *Τοῦ ζῆν* marks the continuance of the condition which has commenced; *ἀπὸ λύπης* the feeling, which is the first in the condition thus commencing." *Matthiæ*.

One of these. (*That is, One out of these.*)

Of the *things* which-are (*being*), some (*the indeed*) are-in-our-power, others (*but the*) are not in our power.

They overcame ^{a 1} those ^{acc} (*the*) of the Sicyonians who-engaged-with (*having engaged-with* ^{a 1 acc}) them.

Those (*The*) of them who-fled-down (*a. 2. part. nom.*) to Mycalé ^{acc} were destroyed ^{a 2}.

Many ^{acc} delighting in those ^{dat} (*the*) of the eatables and customs-of-life ^{art} which-hurt (*hurting* ^{dat}) both the body and the soul.

That which is wont to happen (*fall-against*) to those-men (*the from men* ^{art}) who-succeed (*succeeding* ^{dat}) in life, first indeed rivalry, and after (*from*) rivalry envy.

The ^{dat neut} part of the walls which-was-in-a-bad-state (*being-ill.*)

She ruined ^{a 1} most of the Greeks.

Few out-of many returned ^{a 1} (*returned-from*) to-their-home.

Few out-of many were saved ^{a 1}.

The good among men ^{art}.

The good (*profitable*) among men ^{art}.

The best (*altogether*) of the soldiers.

Those (*The*) of the popular-party. The half of the time.

The greatest ^{sem} (*much*) part of the territory.

A thousand heavy-armed-men of the Phocians kept-guard ^{impf} on (*down*) this ^{acc neut} side of the mountain.

Into such ^{neut} (*so-great*) a state of daring did they come (*come-from*) ^{pf pass}. (*Many instances of this construction we have noticed before. Perhaps they might as well be referred to this rule, by the governance of some substantive understood.*)

After the battle ^{acc} those of the enemies who were taken ^{a 1} last (*adverb*) reported ^{impf} the same things.

There is not one of mortal men who (*whosoever*) is free.

Having demolished ^{a 2} the part of the wall where (*dat. sing. of* ὅς) the pile-of-earth lay-against ^{impf} (*was falling-against*) it, they introduced ^{impf} (*brought-in*) the earth.

That there would not be fut inf to the Athenians in the narrow-place either (not-and) a sailing-round-the-enemy acc or (not-and) a sailing-through-the-enemy, to which neu^t (which-altogether) part of their (the) art they particularly trusted imp^f (believed.)

They left a² (left-down) their vessels at Coressus a place of the Ephesian fem territory. (But the name of the country is generally placed first, as in the following sentence :)

The army of the Peloponnesians went (came-from a² m) to Cenoé acc a town of the Attic fem territory.

There died a² (died-off) of the commanders Etesilaus (Ionic).

A wheel of the class of earthen a¹ ones. (That is, An earthen wheel.)

Oil-cruets acc of the class of round art (rotund) ones.

Having taken a² an axe of the kind of ship-building art ones.

He wished imp^f to be one of those-who-remained (the remaining) at home.

Being one of the council.

You know (have ascertained pf mid) that all the others regard death art to be one of the greatest evils.

He married a¹ one of the daughters of Adrastus.

Certainly you were (with Attic addition) one of the wall-piercers (i. e. house-breakers).

Even Socrates art was one of those-who-served-in-the-army (the serving-in-the-army) about (round) Milētus acc.

Of whom I affirm that even Archelatis acc will be inf one.

You are, as you seem (seem-like pf mid) one (some-one) of the good.

Of whom I shall appear fut mid to-be (having-become pf pass) one.

You will find in all transactions that the approved acc and admired are (being) among (from) the most (adv.) intelligent, and the infamous and despised are among (from) the most unlearned.

Having taken a² sixty ships out-of those-which-were-blockading (the blockading) the harbour.

It is *one among* the shameful things. (I. e. *It is a shameful thing.*)

It would be (*opt. with αὐ*) in us a despicable thing (*some-one^{neut} of the despicable^{pl}*).

Mellon, *one* of the Thebans who-fled (*part. pf. mid.*) to Athens.

Crysantas, *one* of the nobles.

But sometimes the nominative or accusative is used.

Two ^{art} parts of the Peloponnesians and allies made-an-in-road ^{a 2} into the Attic ^{sem} territory. (Here "parts" and "Peloponnesians" are both in the nominative.)

Most-of-the-dwellings had fallen, but a few remained ^{impf} (*remained-over.*)

Of the two cliffs ("The two cliffs" in the nominative) the-one (*the indeed*) mounts to the wide heaven ^{acc}, but the other cliff you will observe (*discover*) to be more low (*humble*).

They are-conscious that those-who-have tyrannized ^{acc} (*the having tyrannized^{pf}*) before them have been taken-off ^{pf}, some ^{acc} (*the indeed*) by (ὁποὶ) their parents ^{gen}, others (*but the*) by their sons, others (*but the*) by their brothers, others (*but the*) by their wives. (*women*).

Trembling seized (*came-under^{a 2}*) each-of-the-Trojanis (*Trojans each^{sing}*).

22. The genitive is used after adverbs of place, on the same principle. So in Latin: 'Ubi terrarum', &c.

My father lives in-another-part of the earth or has died ^{pf}.

In-what-part of my mind (*understanding*) he is-inscribed ^{pf}.

Will ye not with-as-much-haste-as-possible eject him to-somewhere (*somewhither*) of the deserted islands?

In-this-part of the discourse (*word*).

He fixed ^{a 1} the statue of the deity, in that part of the city where it was most suitable (*opportune*).

You do not see (*mark*) in-what-state of distress (*evil*) you are.
So after adverbs of time :

Late *in* the day.

At-what-time of the day ?

23. *The genitive is on the same principle put with verbs of all kinds, even with those which govern the accusative, when the action does not refer to the whole object, but to a part only.**

He sprinkled ^{impf} salt over it. (*That is, τῇ ; "some salt."*)

To roast ^{a 1} flesh (*pieces-of-meat : contracted*).

They wasted ^{a 2} (*cut*) a part of the country.

Neither is it reasonable to bear morosely *any* of these things.

I know ^{pf mid} (*have beheld*) some of my ^{art} equals-in-age and a little ^{dat neut} older, who

Send-with me ^{dat} one (*or some*) of your attendants.

Having opened ^{a 1} (*drawn-aside*) the door a little.

To remit *one's* anger.

To slacken *one's* (*the*) approach.

24. *A genitive is put with many other verbs which signify participation, or in which this idea is implied. This genitive depends on μέρος, μέρος τι, τι, μοῖραν, &c.*

I do not partake of his (*him* ^{dat}) impudence.

I have seen ^{impf} (*marked : with Attic prefix*) many even among bad ^{art} men ^{gen} participating in manly-feeling ^{art} and in the other approved ^{art} feelings ; but I have seen prudence ^{art} and justice ^{art} being ^{neut pl} the peculiar possessions of the honorable and good. (*Join "and good."*)

Do you really also, Pylades, take-a-part in this murder ?

I will undertake-with ^{mid} you ^{dat} this danger.

Undertake-with ^{a 2} me these toils.

* [In English this is expressed by the omission of the article in the singular, or by the word "some"; in French by the article *partitif*. *Mathiæ.*]

A good helper ^{fem} in the labors in peace, and a steady ally in the deeds in war.

Sharing ^{pl} a part (*lot*) of the honors.

To share ^{fut} a part of a tomb.

Who ^{pl} will share the greatest (*most*) part of the dangers.

Of which *things* there-is-no-participation-with* the depraved ^{dat}. (*Or, there is no part with.*)

Of the *things* done ^{pf} there-is-a-participation-with you ^{dat pl}. (*That is, You have a part in these transactions.*)

He did not think ^{impf} (*imagine*) that power ^{gen} (*i. e. τι μέρος*) appertained ^{inf pr} to any-one ^{dat} (*no-one*) who (*whoever*) was ^{opf} not (*μη*) better than the ruled ^{gen}.

Neither (*And-not*) any thing of surfeit nor (*and-not*) of drunkenness is-becoming to us.

What *thing* of the Corinthians is-a-concern (*appertains*) to us? (*I. e., What are the Corinthians to us?*)

You seem to me to say that a *particle* of no-one virtue appertains to a man who-is-overcome ^{dat} by the pleasures ^{gen} which arise through-the medium-of (*through*) the body ^{gen}.

You seem ^{pf mid} (*seem-like; with prefix*) to bear some *thing* heavily; it behoves you to impart some of the heaviness to your (*the*) friends.

There is a necessity to impart even to our (*the*) slaves warmth (*i. e. to cause our slaves to share with us warmth*) and cold and meats and drinks (*drinkables*) and sleep; but we-must-not-impart to them at-all warlike (*martial*) knowledge and discipline.

Desiring ^{pl} (*Desiring-with: i. e. others*) a share of the kingdom.

Of these *things* he desires (*desires-with*) a part.

Calculation ^{acc}, by which ^{dat} we plan many *things*, by-means-of (*through*) which ^{gen} we derive the good ^{gen pl} and drive-off ^{mid} the bad ^{acc pl}.

* "Μέρει is also put with a nominative as the subject. Thucyd. : μέρει πάνι τὸ ἴσον." *Matthiæ.*

We should not have derived (*a. 1. with ἀν*) the least part of it ^{acc}, (*i. e. of the benefit*).

I derive this good from the dangers. (*Here the accusative is used.*)

Often has an entire (*all-together*) city derived ^{impf} (*drawn-from*) evil from a bad man ^{gen}.

I-for-my-part, so (*thus*) may I find-comfort-from (*or enjoy*) my (*the*) children, hate that man ^{acc}.

She tasted ^{a 1} the drink (*draught*).

I taste bitter suffering (*distress-of-mind*).

All things smelt ^{impf} (*Doric*) of summer, and all things smelt of autumn. (*Or the construction is, smelt the smell of summer.*)

These (*Attic*) things seem to me to savor of things of-more-importance, and more in number.

I smell of ointment about my (*the*) head.

Your (*The*) very garments ^{gen} will smell of dexterity. (*That is: A smell of dexterity will smell from your garments. Or, A part of your garments will smell of dexterity.*)

From whose mouth a divine (*divinely-spoken*) smell of violets issues (*smells*).

A smell proceeds (*smells*) from it ^{acc} (*i. e. the fountain*) as-if of violets.

Whence do you breathe such (*so-great*) ointments?

Not only does she breathe herself, but also makes ^{acc} those-who-smell her to breathe *the* he-goat.

Whence has the scent (*or voice*) of a mortal lighted-on ^{a 2} (*cast-on*) me?

25. On the same principle may be explained the genitive after verbs signifying to "obtain" or "receive."^{*}

That Achilles may (xsv) receive ^{a 2 sub} (*obtain-by lot*) gifts from Priam, and let-go ^{a 1 sub} Hector.

Good-fortune is theirs who shall (αν) obtain ^{a 2 sub} (*obtain-by-*

^{*} [Ἀαρχιδω *sortior* governs the accusative. Τογχαδω *accido* governs the dative.]

lot) the most-becoming end (termination) of life, as (just-as) these indeed (forsooth) do now.

Ask them what (of-what-sort) men they found (hit-upon ^{a 2}) us.

That (With-the-view-that) the Trojans and the wives of the Trojans may present (allot ^{pf subj mid}) me when dead (a. 2. part.) with fire.

He was-buried (lay-buried ^{pf mid}), having met-with ^{a 1} (come-across) neither (not-and) a tomb nor (not-and) lamentations from (at-the-side-of) us ^{gen}.

I have lighted-on ^{a 1} (run-upon) a good (virtuous) Deity.

These inherit your ^{art} (plural) glory and your ^{art} goods.

And after the verbs signifying to "take." [For the most part only verbs middle.]

Seize ^{a 2 m} (Take) ye this man.

The opportunity of woman ^{art} is small; and-in-case she does not (μή) seize ^{a 2 m subj} (seize-upon) it, no-one wishes to marry ^{a 1} her.

He alone blamed ^{a 2 m} (seized-upon) the edict concerning the cutting-off ^{gen} of the hands.

While there is opportunity, undertake ^{a 2 m} (adventure-upon) ye the business (things).

This remark makes-an-impression-on (αντιλαμβάνομαι) me marvelously.

If (In-case) we are-prudent ^{subj}, we shall keep-hold of him.

I will keep-hold of her, as (in-the-way-that) ivy does of oak.

I persevere-in the same opinion (the opinion the same).

A great lake borders-on (properly, holds on with) the monument.

To be-earnestly-attentive-to one's (the) safety.

So-as not (μή) to touch (handle) these things contrarily-to justice ^{acc} (the just ^{neut}).

Touching (Feeling) this chin with my hand ^{dat}.

He takes ^{mid} me by (from) the tail.

The part by which any thing is taken is often put in the genitive, while the whole is in the accusative :

They took ^{a 2 m} Orontes ^{art} by the zone ^{gen}.

Will he drag (lead) me not willing ^{tem}, having seized ^{a 1} me?

Yes-truly, by your yellow hair.

To tie a dove by the foot.

26. *The same construction of the genitive is retained also with verbs which signify the opposite of To 'take, seize,' &c., viz., To 'let go, loose, not to obtain, miss,' &c.**

Willing ^{tem} I will not let-go (get-rid) of this daughter.

He ordered ^{a 1} me not ($\mu\eta$) to let-go (get-rid) of him any-more.

He lets-go (abandons ^{mid}) the spear (wooden-spear).

I advise (drive-towards) you ^{dat} not ($\mu\eta$) to let-go (abandon ^{mid}) of Lachés nor Nicias.

Deserting ^{acc} (Casting-forth ^{mid}) our allies.

Aiming-at the boar, he misses that ^{gen} (the indeed), but hits (lights-upon) the son ^{gen} of Cræsus.

If (In-case) I do not ($\mu\eta$) err ^{a 2 subj} (miss) in opinion. (In this and in the former sentence $\pi\epsilon\pi\iota$ may be supplied. The ellipses before stated will explain the constructions in the other sentences in this Rule.)

27. *The genitive after superlatives is founded on the idea of a part of the whole, and is governed by $\epsilon\kappa$ or $\alpha\pi\acute{o}$.*

You are to me the most hateful of kings.

The most good-looking ^{acc} of (out-of) all the women.

Hence it is put with verbs derived from superlatives :

This wife (woman) of Hector, who excelled-in-bravery ^{impf} (without augment) the horse-taming Trojans ^{gen},

Did her (the of her) body surpass-in-beauty ^{impf} all women (i. e. that of all women) ?

Gifts which bear-the-palm of those-which-are (the) now among (in) men.

* [These are chiefly verbs middle, $\epsilon\kappa$: gr : $\mu\epsilon\theta\iota\sigma\theta\alpha\iota$ takes only the genitive, but $\mu\epsilon\theta\iota\upsilon\alpha\iota$ usually takes the accusative.]

The genitive in the following passages may be understood on the same grounds :

Certainly you exceed all men in want-of-spirit ^{dat.}

Gold ^{art} is-conspicuous eminently among proud wealth.

These are (*have sprung up* ^{a 2}) distinguished among mortal men for a brave-spirit ^{dat.}

Two men ^{p1}, eminent among the others.

He sought ^{impf} me chiefly of all.

He honored ^{a 1} (*respected*) the son (υἱς, ος) of Actor chiefly of the sojourners.

28. Words having the notion of "property" are used in the genitive as being a part of a possession ; or from the notion of dominion.

All the ^{neut} goods of-those-who-inhabit (*of the inhabiting*) a (the) city are the domestic property (*i. e.* χρήματα) of-those-who-reign (*of the reigning*) well.

They assert that these ^{acc} fishes are sacred to the Nile.

This ^{art} plain was once (*Ionic*) the property of the Chorasmi-ans ; but, since the Persians have the dominion, it is the property of the King (*Ionic*).

To be the property of oneself. (*I. e., To be free.*)

I will not be inscribed (*paulo-post-fut.*) in the registers as belonging to Creon as my patron.

Being ^{p1} always the prey of-those-who-assail (*of the assailing*) them.

He is in the power of him-who-speaks (*the speaking*), if (*in-case*) he speaks of ^{subj} fears. (*That is, he gives himself entirely to him, &c.*)

They are under the influence neither (*not-either*) of forgiveness nor-anything else but (*but or*) profit.

29. Words denoting 'quality, office, power, custom, habit, duty,' are put in the genitive.

To (*The^{neut}*) hunt-for vain (*empty*) things is a part of (*or the part of, the quality of*) much want-of-mind.*

This is a matter (*or office*) of much labor.

War^{art} is not *the business* of weapons so-much-as of expense.

To (*The^{neut}*) be-willing and to (*the^{neut}*) have-a-sense-of-shame is a part of (*or, is necessary to*) fighting-well.

The riddle was not (*οὐχί*) in the power of the-first-comer to solve^{a 2}.

The army being great (*much*) will not be in the power of every city to receive^{a 1 m} (*receive-up*).

It is *the office* of a good general to publish (*utter*) the more favorable (*neut. pl. contracted*) news, not (*nor*) the unlucky news. (*Make "the unlucky" one word.*)

Revolt is *the act* (*or custom*) of those-who-are-treated-with-outrage (*of the suffering anything outrageous*).

Is not this in-every-respect *the action* of a mad man?

This genitive is sometimes attended with ἐργον :

It is *the business* of the ruling to make the ruled as-prosperous-as-possible.

Sometimes with πρὸς with a genitive :

I have thought^{pl} that such^{art} deeds^{acc} are^{a 2 mid inf} (*become*) not in-the-power-of every man.

It is the-characteristic-of (*πρὸς*) a woman to be elated (*elevated*) in her heart^{acc}.

Under this head may be classed the following constructions :

To be thirty years^{gen} old.

Being^{pl} of account (*word*) with (*at-the-hands-of*) the King^{gen}.

To be of the same opinion.

30. *The genitive is similarly used, particularly with demonstrative pronouns, to show in whom a certain quality is found.*

I do not laud this in a chief^{gen} (*or, this action of a chief*).

I admire (*laud*) these things in him more, namely that &c.

* [As in Latin "est magnæ stultitiæ."]

You know (*have ascertained* : *pf. mid. contracted*), Theodōrus (*prefix O*), what I admire in your ^{art} companion.

I praise this in Agesilaüs (*or, this action of Agesilaus*).

What they particularly censure in you ^{pl} (*or, in regard to you, περί*).

We seem to have observed ^{a 2} this in Cyrus, that, &c.

Hence perhaps the genitive in the following constructions :

I wonder at those-who-have (*the having* ^{gen}) this opinion ^{art}, that (*how-it-is-that*) they do not speak-ill-of wealth ^{art} and strength ^{art} (*robustness*).

And verily-by Juno ^{art} I laud you ^{gen} that you seem to me to succour them as-far-as you-are-able.

I admire you of-old, perceiving (*noticing*) how (*as*) sweetly you sleep.

Who would not admire the virtue of those ^{art} men ?

31. The genitive expresses the person or thing from which any thing proceeds, and is governed by ἀπὸ, ἐκ, or παρὰ 'from : ' or ὑπὸ, [particularly with verbs "to hear," "to experience," "to learn."]

The Armenian, when (*as*) he heard ^{a 1} from the messenger the things commanded by (*at-the-side-of*) Cyrus ^{gen} (*art.*), was astonished ^{a 2}.

I heard ^{impf} from the priests (*Ionic*) of Vulcan ^{art} at-Memphis that these things took-place ^{a 2 m} (*became*) thus.

O children, you yourselves (*selves*) have heard ^{a 1} (*heard-into*) your father ^{gen} saying these things. (*That is, have heard these things from your father saying them.*)

Is it not great-disgrace (*great evils*) to hear these things from (*at-the-hands-of*) bondmen ?

Listening-to ^{pl} the most shameful words from (*by : i. e. said by*) this man.

He sends hither a man to-inquire ^{fut part} of the officer what (*whichever*) it behoves him to do.

To inquire ^{a 2 m} of (*at-the-side-of*) the officers what it behoves him to do.

After (*Since-indeed*) they heard ^{a 1} the opinion of (*from*) all.

Having learnt ^{a 2} the plans of the enemy ^{p1} from a spy, we will consult.

It was a (*some*) wise thing of-him-who-taught (*of the having taught* ^{a 1}) mortals to hear reasons from (*at-the-side-of*) their (*the*) opponents.

Hence perhaps the following constructions :

It is most disgraceful for me ^{dat} to listen to the words proceeding from a frivolous man fabling silly fables (*observations*).

I will hearken-to the plaintiff and the defendant both equally.

I perceive (*comprehend*) words proceeding from a dumb (*blunt*) man, and I hear words proceeding from one not uttering-a-voice.

Having heard ^{a 1} both you and her.

Why does it behove us to hear other witnesses ?

Hear ^{a 1} my opinion.

It has been proved ^{p1} how (*as*) justly your ^{art} citizens approve (*receive-from*) of the brazier and the currier counselling-together about political ^{art} matters (*accus.*) !

32. *Words of descent and birth are put in the genitive, governed by* *ex, ἀπὸ, &c.*

Cyrus is said to have-been-born ^{a 2} of Cambyses as his father, but is confessed (*or allowed*) to have been-born ^{a 2} of Mandāné as his mother.

It is a remarkable distinction among (*in*) mortals to be born ^{a 2} of virtuous parents.

Born from the same father.

Nor (*Not-and*) will he beget (*generate*) a child from the new-married spouse.

So words which express the material of which any thing is made. [Ex sometimes accompanies this genitive.]

Whether (*Whether-of-the-two*) they make^{mid} the statues of brass or stone.

The way is paved^{pf part} with stone.

The doors are made^{pf} of palm.

A garland of grass. Rafts of hides.

A door made^{pf} of (*from*) tamarisk.

Raiment made^{pf} of (*from*) wood^{pl}.

A wing of white snow.

33. So a genitive is used with substantives of all kinds to express the author of a thing implied in the substantive.

Rovings proceeding from (or caused by) Juno.

That (*To-the-end-that*) the city may be rescued^{a¹ sub}; unhurt by the evils^{gen} which are threatened from this land.

Announcing^{sem} the dreams which-were-sent-by (*the*) Agamemnon^{gen} from the shades.

A suffering sent by the Deities.

34. The genitive is put with verbs compounded with prepositions which govern the genitive, when they may be separated from the verb and placed immediately before the case without altering the signification of the verb.*

To jump-from a chariot.

To go-out-of a house.

To sail-from^{a¹} the land.

I sent^{a¹} (*sent-from*) you from the land.

His mother saved^{a¹} (*saved-from*) him from the hand of Ægis thus.

I will send (*send-away-from*) you from this land.

* " Thus ἀντιλέγειν τινός will not express 'to contradict any one:' because λέγειν ἀπὲρ τινος would mean 'to speak in the place of any one.' Frequently also a verb, compounded with a preposition which requires a genitive, governs the genitive, though the preposition cannot be separated from the verb; as ἀντιποιεῖσθαι τινος, ἐφίσθαι τινος, ἀπολαύειν τινός. Here then the genitive does not arise from the preposition, but from the relation which the verb expresses." *Matthiæ*.

Hence verbs, compounded with *κατά*, ('against,' with a genit.) which represent an action as tending to the disadvantage of a person or thing, take the genitive of the person or thing against which the action is directed, together with the accusative of the thing which is the passive object of the verb. Thus *κατηγορεῖν τί τινος*, is to utter, to assert anything to the advantage of any one. *Αγορεῖν τι κατά τινος*.

He charged the others with foolishness. (*Say, He alleged-against* ^{impf} *the others foolishness.*)

Much injustice was alleged-against ^{impf} him. (*Here the accusative becomes the nominative.*)

You pronounce me very unhappy. (*Say, You pronounce-against* ^{pf} *me much unhappiness.*)

I perceive (mark) you ^{pl}, when (*with* *ὃν* joined) you decide-against ^{a 2 subj} any-one (particular) that he has committed sacrilege or theft, (*i. e. when you condemn for it*) not making ^{mid part} the punishment according-to (*agreeably-to*) the greatness ^{acc} of the crimes of which they receive (*take : a. 2. subj. with* *ὃν*) the punishment, but passing-death-against all equally.

To pronounce any one guilty of cowardice. (*Say, To vote-against any-one cowardice.*)

They decreed-against ^{a 1} the men indiscriminate death.

They pour-against the sacred-places every blasphemy.

We will pump-out-against philosophy still more (*contracted form*) laughter.

He said-against life (*the* ^{neut} *to live*) thus-much.

They said ^{a 2} (*asserted*) that they would speak-against ^{inf} him to his (*the*) grandfather.

Having vauntingly-alleged-against ^{a 1 pl} the Athenians want-of-power.

There are some who laugh-against such ^{art} things.

With the last may be compared the following constructions :

How (*As*) delightful to be able to despise (*think-one-self-above*) the established-laws !

It is evident madness to condemn so-great ^{art} *an authority (magistracy).*

Let no-one (*not-any-one*) despise, (*imperative of περιφρονέω*) you.

35. *But other cases sometimes take the place of the genitive :*

After they went-out-of^{a 2} the Persian (Περσίδς, ἰδος) territory^{acc.}

To exceed (*pass-out-of*) thirty^{art} years^{acc.}

Having sailed-without^{a 1 pl} the Hellespont^{acc.}

The Deity is averse-from^{a 2 p} you^{acc.} (Perhaps ἀποστρέφουσι came to have the general notion of 'hating' or 'despising,' and so took the accusative. So ἀποτρέπομαι below.)

Neither (*Not-either*) turn-away-from the truth (*the true*^{neut}) through (*by*) anger^{gen.}

To Pittheus were born^{a 2 m} (*sprang-from*) three blameless children. (*Ex is either* ἐκ Πιθέως *or* ἐκ γυναικός.)

He saw (*beheld*) children born^{a 2 m} (*sprung-from*) to them^{dat} all.

Winters make-room-for summer^{dat.}

36. *On the other hand, verbs, compounded with prepositions governing other cases, take a genitive.**

He extricated^{a 1 m} you^{pl} shut-in^{pf} the fences^{gen.} (*Here the genitive depends on* ἐσω *or* εντός.)

What is it (*this*) which is-not-in (οὐκ ἐνι ; *for* ἐνέστι) my^{art} ship? (*I. e., εντός, ἐπι, &c.*)

Him you have received-into^{a 1 m} the walls.

They shall not, *I swear by* (*no-by*) Ceres^{art}, mock^{fut mid} (*gape-in*) at me while-I-live (*living*^{gen.}). (*The genitive seems to depend on* κατὰ, 'down at.')

As he sees (*marks*) me advancing-to the car. (*That is, ἐγγυς or* ἀγχι, 'near.')

* [Observe, also, that frequently verbs compounded with prepositions (which govern the genitive) take a genitive after them, which case does not depend upon the preposition, but upon the relation expressed by the verb ; as, ἀντιποιεῖσθαι τινος, &c.]

37. *The genitive determines place, in answer to the question, Where?*

A woman such-as is not in (down-in) the Grecian (Αχαιῆς, ἰδού) country ^{acc}, nor (not-and) at (i. e., in the town of) Pylos ^{gen}, nor (not-and) at Argos.

I dwell far-off in the country (fields). (That is, in the midst of, &c.)

On (i. e., ἐπὶ) the left hand dwell the iron-forging Chalybes.

I see (mark) at the end-of-the-funeral-pile the cluster-of-hair cut ^{pf}.

The body (frame) of Capaneus is smoking on the ladder ^{gen pl}.

In what (πότε) place? (That is, Where?)

In which place. (That is, Where.)

In the house of Jove.

To return (go-back-from) to the house of his father.

To the abode of Orcus.

In the abode of Orcus.

To (ὅς added to the end of the genitive) the house of Orcus (Hades).

To go-frequently to the house of a teacher.

38. *The genitive determines time: [answering to the question "When?"]*

Death will be to me, whether-it-be (or) the morning or the time of dusk or mid-day ^{nom}.

In the time of full (highest) night.

In the same winter. On the same day.

In the time of night. In the time of summer (or, In summer time. However the genitive may here be governed by οὐσῆς, ὅντος, which are sometimes supplied. "It being." Of this construction more hereafter.)

He oppressed ^{a 1} us in the former years.

He will come in a short (gradual) time.

For six years unwashed. (For the space of.)

It-did-not-happen *to* them *to* see ^{a 2} (*behold*) their-country *for* many years.

He has not sojourned ^{pf} here *for* (*or since*; *i. e. ex*) many years.

Since what (*of-what-kind*) time has the city been laid-waste ^{pf} ?

Within thirty days from this ^{art} day let-him-go-away (*go-off*: *a. 2. imperative*).

Within thirty days.

THE DATIVE.

1. *The dative is used as in Latin, after Giving TO, Showing favor or disfavor TO, Trusting TO, Being convenient or inconvenient TO or FOR, Saying TO, &c.**

Give ^{a 2} me (*i. e., to me*) bows.

Tell ^{a 1} me.

Bringing great joy *to* you.

Friendly *to* any-one.

Inimical *to* any-one.

Well-disposed *to* any-one.

He does the *things which* are very advantageous *to* us.

It is hard (*difficult*) *for* a father and mother *to be* bereaved ^{a 1 p} (*stripped-of*) of their children.

To be-troublesome *to* one's-hearers (*the hearing*).

It is disgraceful *to* (*or for*) a woman *to stand* (ἐστῆμι) *about* amidst youths ^{gen} (*youths men*).

Do not-at-all become ^{a 2 m sub} a-hindrance (*in-the-way*) *to* us.

Old-age ^{art} now *is*-a-hindrance (*obstructs*†) *to* me.

Like (*Similar*) *to* any-one.

To obey any-one. (*That is, To be obedient TO. Milton has: Yet to their general's voice they soon obey'd.*‡)

Serving § Phœbus.

* [The dative in Greek is used in two senses, the one answering to the question "To whom?" as in other languages; the other that of the Latin ablative. *Vide Gram. Remarks on Dative.*]

† Εμποδίζω and ενοχλέω govern also the accusative.

‡ [ὕπακούω takes the genitive and dative. *Matthiæ.*]

§ "Διατρεφείν, to serve; to pay honor to the Gods by offerings; in the first sense takes the dative; and in the second, though rarely, the accu-

Neither (*Not-and*) trusting (*confiding* ^{p1}) to all, nor distrusting all.

O stranger, remove out-of-the-way* for a king ^{p1}.

Do-thou-old-man-who-puttest-me-out-of (*Your* ^{art} *old-age* ^{art}, *which puts-me-out-of*) my speech ^{gen}, retire (*go-from* ^{a2}) out-of-the-way for our (*the us* ^{dat}) words.

Jove the son-of-Saturn has subjected (*subdued*) me to Peleus (*Ionic*) the son-of-Æacus. (*Υπὸ* is supplied in the following sentence :)

Neptune has subjected ^{a1} (*subdued*) me under Idomeneus ^{dat} (*Ionic*).

2. With the verb, to 'give,' the Poets sometimes add *εν* :

The Cupids, having come ^{a2} (*arrived*) too-violently, have not bestowed ^{a1} to (*in*) men a good-reputation or (*neither*) virtue.

But the above may be translated 'among men.' The following is a clearer instance :

Phœbus has not given ^{a1} (*made-to-attend*) to (*in*) our mind (*opinion*) the song of the lyre. (*That is, has not given us a taste for it.*)

3. Verbs of 'exhorting, ordering,' take a dative.†

The former (*formerly*) things you did not well advise ^{a1} (*commend*) to me.

sative. Eurip. El. : τίνα πόλιν, τίνα δ' οἶκον λατρεύεις ; Iph. T. ; Ἐνθα τᾷς θεῆς ἀμφίπολον κόφραν λατρεύω. It is found however in the first sense with the accusative also." Matthiæ.

* Τυράννοισ does not depend on ἐκποδῶν, which governs a genitive.

† Not however by any means ALWAYS. As the verbs, which take a genitive, often admit the proper case, the accusative ; so do those which take a dative. "The verbs To order, To exhort, as προστάττειν, ἐπιτάλλειν, παραινεῖν, παρεγγυᾶν, παρακλεῖσθαι, ὑποτίθισθαι, &c. regularly take the dative. Κελεύειν however takes not only the dative in the sense of To exhort, but also the accusative with the infinitive. Thus also προστάττειν. On the other hand, νομοθετεῖν, παρακαλεῖν, προτρέπειν, παροξύνειν, παρορμῆν, &c. take only the accusative." Matthiæ. The latter verbs more directly and spontaneously lead the student to the accusative.

I do not advise (*commend*) you ^{dat} to will (*or wish*) him great evils. *That is, I do not advise TO you this thing*).

We intend to advise (*counsel-together*) you ^{dat} respecting those things at which ^{gen} it behoves the younger men to aim.

He ordered ^{a 1} the heralds ^{dat} to convoke the Greeks. (*That is, He ordered this to them.*)

He wishes to give-directions-to all. (*Σημαίνω is σήματα δίδωμι.*)

Hence verbs of 'ruling, governing,' take a dative :

He wishes to give-directions-to all, and to rule (*sway*) all ^{dat}.

For-long he shall not rule (*govern*) the Gods.

Jove and Minerva have-power-over men and the immortal Gods.

Hector led ^{impf} (*headed*) the Trojans.

They led (*conducted* : *dual a. 1. m*) the Mæonians.

Hence perhaps ἀναῖ takes a dative here :

O prince ^{nom} of Thebes ^{pl} which-has-fine-horses. (*Unless εἰ is understood.*)

4. The verbs to 'meet, meet with, light on,' take a dative, which is governed perhaps by σύν.

He met ^{a 1} his father.

I-for-my-part have seen (*seen-into* ^{a 2}) no-other of mortal men who-has-met-with (*having met-with* ^{a 2}) a more odious fate (*lot*) than this ^{gen} man.

See (*Mark*) lest you light-on ^{a 2 subj} the guards. See note.*)

5. The verbs to 'please, displease,' take the dative.†

Peace pleases me. (*That is, is pleasant to me.*)

You do things not pleasing to me.

Let us comply-with (*perfect subj*) the discourse which (ὅ) has pleased (*fitted* : *pf. mid. with redupl.*) us all.

* "Εὐρυχάνειν, συνευρυχάνειν, are found also with the genitive, for ευρυχάνειν." *Matthiæ.*

[† ἀπείκειν frequently takes the accusative.]

Cræsus, not being pleased *with* the decision, said ^{a 2} (re-marked) these things to Cambyses ^{acc} (art.). (*In this and in the succeeding sentence, however, the dative seems to be governed by ἰπó.*)

They were displeased ^{impf} *with* his (*the of him*) mode-of-life.

6. The verbs to 'reproach, rebuke,' take the dative of the person or thing reproached, and often with the accusative of the cause of the reproach.

Doing those (*these*) things which you-would-object to others^{rt} (or which you would blame in others) doing them

I know ^{pf mid} (have ascertained) that you would have charged (*impf. of μέμφομαι with ἀν**) not-even this to me (or, that you would not have blamed even this in me).

I censure not those-who-wish to rule, but those-who-are (*the being*) too-ready to submit.

They inveigh-against the Lacedæmonians particularly, and after-that the others who-participated (*the participating*) in the peace ^{gen}.

In-this-manner gaping ^{pf mid} he reviles ^{mid} Jove ^{art}. (*See note.†*)

7. Verbs which signify to 'assist, help, hurt,' take a dative.

He wishes (*is-inclined*) to help the Trojans. (*That is, to be of help to.*)

To succour the injured ^{pf}.

How (*How-that*) wealth not-in-any-way assists the dead !

Ill-treating (*Maltreating*) the dead man, she said-over ^{a 2} him these things : Thee, according-as (*Ionic*) I threatened ^{a 1}, I will cram with blood ^{gen}.

By ill-treating ^{nom} (*maltreating*) whom ^{dat}, the Persians thought ^{impf} (*supposed*) to ill-treat Amasis ^{acc} (*Ionic*). (*Here the verb takes both a dative and an accusative.‡*)

* [μέμφομαι is found also with an accusative.]

† The active λοιδορέω usually takes an accusative.

‡ " Ἀρῆγειν, ἀμύνειν, ἀλεξέειν, βοηθεῖν, ἐπικουρεῖν, λυσιτελεῖν, govern ONLY the

There was no-profit *to us* searching.

8. Δεῖν, "*there is a necessity*," sometimes takes a dative*.

There-is-a-necessity to you of the same question, What is virtue? (*I. e., The same question is necessary to you*).

Why is-there-a-necessity to you of children?

Now there-is-a-necessity for you to disclose these observations.

9. Words signifying 'common to or with,' take a dative, which seems to be governed by σύν.

This is common to all.

What is *there* common (*common in middle*) to Phæbus and you? (*That is, what has Phæbus to do with you? What are you to Phæbus?*)

There is nothing in-common to us and him.

What communion is *there between* a looking-glass and a blind man?

They affirmed ^{a 2} that there was ^{inf} nothing (*no thing*) in common with themselves and the Athenians.

What is *there in common* to you and me?

He held-communion ^{a 1} with the bad.

That-which-is (*The*) common to (*upon*) all.

10. Words also of 'equality to, suitableness to, resemblance to,' &c., or the contrary, take the dative.

Having ^{fem} a body like (*similar*) to Helen.

Dust like smoke.

Being in sufferings akin to those-which-happened to Theus.

dative; ωφελεῖν is used in both cases. Ονίνημι, βλάπτω takes the accusative ONLY." *Matthiæ*.

* "Χρῆ takes ONLY the accusative." *Matthiæ*.

These *things* are not correspondent to the *things* which-have-been-announced (*announced-from* : *part. pf. pass.*).

A mouse is-born in *the* earth, feeding-on the same fruit of *the* ground *with* man.

About (*According-to*) the same time *with* the seizure of the goblet. [*Dative governed by* $\sigma\upsilon\nu$ *understood.*]

In the same danger *with* the vilest.

He was born ^{a 2} of (*from*) one mother *with* me.

Having reigned ^{a 1 acc} an-equal-number--of-years (*like* years ^{acc}) *with* Cleander.

Are not you also struck (*Attic*) with-the-same-number-of-strokes (*like* ^{art} strokes ^{acc}) as I ^{dat} ?

Words ^{acc} such as he-who-was-killing ^{dat} (*the* killing-entirely) you ^{dual} *would* speak.

I beware-of drunkenness and sleep equally *with* a trap.

He was hated ^{impf} (*hated-entirely*) equally (*like* ^{acc neut}) *with* black Fate.

They respect a (*the*) friend equally (*from* *like* ^{neut}) *with* a father.

In-the-same-way as the dogs ^{fem}, the ichneumons are buried.

Many heard-equally-with ^{impf} me these *things*.

Speaking-the-same-language *with* any-one.

Having-the-same-name *with* any-one. (*That is, a namesake of any one.*)

Brought-up-with any-one.

Having-a-common-boundary *with* any-one.

To agree-with any-one.

To associate-with any-one.

So the verbs, to 'accommodate oneself to, to become,' take a dative :

As becomes a happy mother.

Things which-suit (*suiting*) those-who-have-drunk (*the* *having drunk* ^{pf}) poison.

You have spoken^{a 1} (*remarked*) suitably to my absence (*i. e., with propriety, considering my long absence*).

They assented (*consented*) to Hector devising evil *things*.

11. *The dative expresses, as in Latin, that an action is done for the advantage or pleasure or honor of any one.*

Menelaüs, for whom we have fitted-out ^{a 1} this expedition (*sailing*). (*The dative is governed by the participle of ἀρέσχω, χαρίζομαι, &c. Homer supplies τιμὴν ἀρνύμενοι Μενελάω.*)

Dissuading (*Not permitting*) him from-collecting-the-votes (*to collect-the-votes*) for a man who-had-no-city (*Ionic contract*).

If you will punish the murder for your (*the*) companion Patroclus (*i. e., the murder of Patroclus for him*). (*The dative is governed by βεβήθων, ἀπήγων, &c.*)

Warding-off the pitiless day for your children (*offspring* ^{P1}). (*If we construe it "from your children," this sentence will belong to a rule a few pages on. So also the next sentence.*)

To repel the hostile spear (*wooden-spear*) from your mother.

Having danced ^{a 1 m} (ορχέομαι) in honor of the Gods, let us be cautious ^{subj} not (μὴ) to offend any-more for-the-future.

In honor of these ^{art} virgins both the girls and the boys of the Delians shave-the-head.

12. *The dative expresses 'to' or 'for' in various uses.*

You are (ἐσσι) to me a father and a venerable mother.

There were to Tellus honorable and good children.

There is not to children a finer privilege than to be-born (*have sprung-up* ^{P1}) of a good father ^{gen}.

Nothing is so (*thus*) our-own as (*or*) we are to ourselves.

Let not (μὴ) the want-of-exertion displayed-in-the words (*of the words*) of Nicias, and the disagreement which they occasion to the young with (*towards*) their (*the*) elders, divert ^{a 1 subj} you ^{P1} from your intentions.

Labor for the hands.

For (*i. e. as for ; as far as concerns*) you ^{dual} the command of Jove has its accomplishment ; but I am not-bold enough to bind ^{a 1} a kindred (*cognate*) God to (πρὸς) a stormy valley ^{dat}.

A God saves (*saves-from*) me ; but *as to* (or, *as for* ; *as far as is in the power of*) this man I am-undone (*am-gone*). (*Ev seems understood.*)

The laws *here* do not seem to take-their-rise from-that-quarter, from-whence they take-their-rise *in respect to* (or *in*, *ev*) most-of-the-cities (*the most cities*).

O wealth ^{acc} and government and one art excelling another art ^{gen} *in contributing to* a (*the*) much-envied state-of-living !

I-for-my-part beseech *you* to dismiss (*send-back* : a. 2. *Poët.*) your wrath to (or, *with respect to* ; *directed to*) Achilles (*Ionic*).

For (or *to*) me remains (*waits*) a rending *by* a doubly-edged spear (*wooden-spear*).

Nothing is-a-hindrance (*hinders-from*) to him-who-has-chosen (*the having chosen* ^{a 2} ^{acc}) the life of-wisdom (*of the* ^{acc} ^{to be} *wise*) from-living (*to live*) according to this ^{art} manner ^{acc}.

You have gone ^{a 2} ^v (*προστέλλω*) a long way ^{acc} as *for* an old-man. (*That is, ὥς πρότερον, as is becoming to.**)

You are noble-minded, as *it appears* to a-beholder (*having been* ^{a 2}). (*φαίνεται or εικάσαι might be supplied*)

A thing difficult, and, *for* such-as me at-least, absolutely impossible.

[*The Dative expresses the opinion or judgment of a person.*]

I have honored ^{a 1} (*respected*) *you* as *is evident* to those-who-are-intelligent.

As it appears to me.

As at-least it appears to me.

As-far-indeed-as it is right for me to judge ^{a 1}.

As it appears to my judgment (*thought*).

The body, as *it seemed* to one touching (*handling*) it on-the-outside, was not too hot ; but the ^{acc} ^{parts} within were burnt ^{impf} (*blazed*).

Epidamnus is a city on (*in*) the right-hand as *it appears* to one sailing-into the Ionian gulf ^{acc}.

* [The dative is often put, especially with ὥς, in order to show that a proposition is affirmed, not as generally true, but as valid only with respect to a certain person. *Matthiæ.*]

Standing^{mid} on-the-right to (*in regard to, of*) the chiefs.

To a person beginning^{a 1 m} (*commencing*) to sail-through^{a 1} out-of the innermost-part into the wide sea, forty (*Ionic*) days are spent.*

It is the ninth year to us waiting here.†

It was already the second day to me sailing. (*That is, It was now the second day that I had sailed.*)

What time is it since-the-boy-was-killed (*to the boy^{dat} put-an-end-to^{pf pass}*) ?

How-many years^{acc} the Egyptians themselves affirm there are *inf* from Hercules^{dat} to (ες) Amasis, has been shown^{pf} before.

Thou hast made-thy-appearance (*appeared-before^{a 2 p}*) to me longing (*regretting-the-loss-of*). (*That is, as I had longed for.*)

The celebrated son of Jove and Alcmené came^{a 2} late-indeed but to-my-satisfaction (*to me pleased^{fem}*).

I know (*discern*) that I am-come wished-for-by-you-of-the-slaves-only (*Say, to you^{dual} alone of slaves anxious-for^{dat}*).

We were pleased with your words (*Say, The words became^{pf mid} to us gratified,*) and we are (*Ionic*) ready to do these things.

Nicias had expected what actually took place regarding the Eggestæans. (*Say, The^{neut pl} about the Eggestæans^{gen} were to Nicias^{art} looking-out-for.*)

They said^{a 2} (*remarked*) that-it-would-not-be with-their-consent (*to them willing*) that the army^{acc} should go^{inf} (*go-on*) through their (*the of them*) land^{gen}. (*Thus Sallust : " Uti militibus exæquatus cum imperatore labos volentibus esset." Tacitus : " Quibus bellum volentibus erat."*)‡

* [In the definition of a property, distance, situation of a place, &c. there is often put a *participle*, which expresses the action with respect to which that definition is applied. *Matthiæ.*]

† [The same takes place in definitions of time, when it is to be expressed that an action has taken place since a certain person did this or that. *Id.*]

‡ [*εἶναι* and *γίνεσθαι* are often accompanied with the participle of the

Moi and ἡμῖν is often an intelligible expression, when it is thought merely expletive :

Say ^{a 1} (*Remark*) for me ^{dat} to the king ^{acc} (*Ionic*), that I say these things.

Remember to tell ^{a 2} (*remark: old form of infin.*) for me, ye Trojans, to the dear father and mother of the admirable Ilioneus (*Ionic*) to weep (*groan: Ionic old form of infin.*) in their house ^{r1} (*abodes*).

O child, has the guest indeed gone (*journeyed r1*)? Here ἡμῖν is to be added; which is thought to be either expletive or put for ἡμῶν. But perhaps ὦν is omitted: ὁ ὦν ξένος ἡμῖν, 'he who is to us a guest.' So the following sentences may be understood:

Lest (*In-order-that-not*) their-order (*the order t, them*) should be disarranged ^{a 1} ^{opt}. (*That is, ἡ οὔσα αὐτοῖς τάξις.*)

I have heard ^{impf} from your ^{art} father ^{gen} that the Iliad of Homer (*to Homer art*) is ^{opt} a finer poem than the Odyssey. (*That is, the Iliad which is to Homer.*)

What shall be the name to-our-city (*to us to the city: that is, to the city which is to us*)?

Lest by asking ^{nom} I should be ^{opt} a-hindrance (*in-the-way*) to-your-exposition. (*To you to the exposition. That is, to the exposition which is going to be given by you.*)

This seems to me at-least to be well spoken, namely (*the neut*) that we ^{acc} men ^{art} are ^{inf} one of the possessions of-the-Gods (*to the Gods: i. e. ὀντων*).

Your paternal habitation. (*Say, The paternal to you r1 habitation: i. e. ἡ οὔσα.*)

The direct way of the ways of-the-Nile (*to the Nile: i. e. οὐσῶν*) is this.

He had ^{impf} a palace of-the-satrap (*to the satrap: i. e. τοῦ ὄν*).

When-indeed the barbarians had gone ^{a 2} (*gone-from*) from their-territory (*the territory to them: i. e. οὐσῶν*).

verb "to wish" in the dative; in which case the participle only is translated by the *finite verb*. *Matthia.*]

So without the article :

Jupiter gave ^{a 1} (*made-to-attend*) it to-their-race (*to them to race :*
i. e. $\tau\tilde{\omega}\gamma\acute{\epsilon}\nu\epsilon\iota\ \tau\tilde{\omega}\ \acute{\omicron}\nu\tau\iota\ \sigma\phi\iota\nu$).

Matthiæ understands here γένει to be in apposition to σφιν : which is harsh. So in the following sentence :

This bears-witness to my (me ^{dat}) opinion ^{art} ($\mu\omicron\iota\ \tau\tilde{\eta}\ \gamma\nu\acute{\omega}\mu\eta$) : he supposes $\tau\tilde{\eta}\ \gamma\nu\acute{\omega}\mu\eta$ to be a more precise explanation of $\mu\omicron\iota$. But the truer construction is $\tau\tilde{\eta}\ \gamma\nu\acute{\omega}\mu\eta\ \tau\tilde{\eta}\ \acute{\omicron}\acute{\upsilon}\sigma\eta\ \mu\omicron\iota$. For, though the other construction might be here allowed, it would not be allowed in many of the preceding sentences, nor in these two :

No-longer do your (*to you ; i. e. $\tau\acute{\alpha}\ \acute{\omicron}\nu\tau\alpha$*) children see (*pene-^{trare} ^{sing}*) the light.

Lest any thing hanging-up should fall-on ^{a 2 subj} (*fall-in*) his-boy (*to him to the boy : i. e. $\tau\tilde{\omega}\ \pi\alpha\iota\delta\acute{\iota}\ \tau\tilde{\omega}\ \acute{\omicron}\nu\tau\iota\ \acute{\omicron}\iota$*).*

These constructions will account for the Greek use of the article where we use a pronoun adjective :

It-behoves you ^{pl} not ($\mu\grave{\eta}$) to obliterate your (*the : i. e. $\tau\grave{\eta}\nu\ \acute{\omicron}\tilde{\upsilon}\sigma\alpha\nu\ \acute{\omicron}\mu\tilde{\iota}\nu$*) high-character.

Pericles ^{art} endeavoured ^{impf} to disengage the Athenians from their (*the : i. e. $\tau\tilde{\eta}\varsigma\ \acute{\omicron}\acute{\upsilon}\sigma\eta\varsigma\ \alpha\upsilon\tau\omicron\iota\varsigma$*) anger ^{gen} towards (*upon*) him ^{acc}.

Numerous instances have occurred before.

13. *The dative expresses the direction of an action TO an object.*

They all ^{acc} lifted-up ^{a 2} (*held-up*) their hands to Minerva.

Hence the verbs to 'pray' take a dative ; as in praying the countenances or the hands were lifted up :†

They prayed-to ^{impf} the Gods.

*The people ^{pl} addressed-prayers ^{a 1 m} to the Gods and (more-over) lifted-up ^{a 2} (*held-up*) their hands.*

* So "cui poma" (whose apples) in Virgil is properly : the apples belonging to whom.

† [See " Verbs of Praying," in the exercises on the Genit : and compare with the above.]

Your mother addresses-prayers often to *the* Gods *that* you^{acc} may return-back^{a 2} to *your* home^{acc} living.

Having prayed-to^{a 1 m} *the* Gods and *the* heroes.

So the verb to 'look up to or on any one.'

How (*As*) grimly does your country look-up-to those-who ridicule (*the ridiculing*) her.

Of this kind may be also ἀναστῆναι τιμι, 'to stand up against any one in order to fight with him.'

I conquered^{a 1} Clytomedés with-the-fist, and in wrestling^{dat} I conquered Ancæus who rose-up-against^{a 2} me.

14. *The dative stands often alone in this sense, instead of the preposition πρὸς, εἰς, ἐπί with the accusative :*

I have been hanged^{a 1} *up* for-the-purpose-of-having (*upon*) a fleet travel^{dat} to the dead (*ghosts*).

She whirled^{impf} (*rolled*) the thread in the distaff^{dat} with her fingers^{dat}, and cast^{impf mid} the threads (*spun-threads*) to the ground (*plain*).

When (*ἐπεὶ*) they have collected^{a 1 p subj} (*Ionic*) at-Sais to (*or for*) the (*Ionic*) sacrifices (*Ionic*).

The same may be the ground of the construction ὑποσθῆναι τιμι, 'to await an enemy, not to give ground,' excipere.*

The Athenians, having dared^{a 1} to await^{a 2} the Persians, conquered them.

It-behovés those who-inhabit (*inhabiting*) a great city to wish to await^{mid} the greatest calamities and not (*μη*) to obliterate their (*the*) high-character.

15. *Hence those verbs† take a dative which are compounded with*

* "It more commonly takes the accusative. Both constructions are united in Eurip. Herc. F. 1352 : Ταῖς συμφοραῖς γὰρ ὅστις οὐχ ἠφίσταται, οὐδ' ἀνδρὲς αὖ δύναιθ' ὑποσθῆναι βέλος." *Matthiæ.*

† "These verbs are often constructed with the accusative. Προσκυνεῖν, προσπειθεῖν, προσφωνεῖν, προσπτεύσασθαι, &c. govern ONLY the accusative; so that on the whole the idiom is to be carefully observed." *Matthiæ.*

ἐπὶ and πρὸς, serving to mark more precisely the idea of the direction of an object, although these prepositions by themselves in that sense govern the accusative.

For a twofold affliction (*damage*) warred-against ^{impf} her.

Having gone-out-against ^{a 2} the Athenians.

We wait at-home (*in abodes*), having been eager for-a-long-time (*Ionic*) to lay-hands-on ^{fut} food (*corn*).

They engaged-in ^{a 1} the *very* same acts.

A spirit of talking freely came upon me. (*Say, The neut to talk-freely* ^{a 1 m} came-on (*pf. mid. with Attic reduplic.*) me.)

They like to laugh-at the dead ^{pl}.

To apply (*hold-forward*) the mind to business (*things*).

To attack (*cast-at*) the wall.

To laugh-at any-one.

They were-friendly-with ^{impf} Xerxes ^{art}, as-they-had (*having*) with them Onomacritus, an Athenian man, a seer, and an arranger of-the-prophecies (*of prophecies the*) of Musæus.

To be-like a man both by (*according-to*) nature ^{acc} and by-behaviour (*rightly*).

So with κατὰ in καταγέλῳ : [*in Herodotus.*]

He went ^{a 2} into the temple (*fane*) of Vulcan ^{art}, and laughed-at ^{a 1} the statue much (*many* ^{neut acc pl}). (*Make "the statue" one word.*)

16. Even verbs, compounded with prepositions which never govern a dative, take the dative, when they express such a direction **TO** an object.

Bad strife came-to ^{a 2} (*i. e. came to the minds of*) the thrice-wretched men ^{dual}.

When (*At-what-time-soever*) any-one is ^{subj} near-thinking that-he-is-going-to-die ^{fut inf} (*end*), there comes-to him a terror and a thoughtfulness about *things concerning* which ^{gen} it had not entered ^{plup mid} (*gone-into*) into his mind before (*hitherto*) to think.

A kite ruled ^{impf} the Greeks ^{gen} then and reigned ^{impf} over

them.—*What ? the Greeks ?—Yes, and this kite, when reigning, first taught* ^{a 1} *(showed-down) them to fall-down-before the kites. [This verb “ To fall down” is elsewhere joined with the genitive.]*

17. *Otherwise verbs, compounded with prepositions which by themselves require the dative, govern the dative if the preposition may be separated from the verb without affecting the sense.*

Seeing-in the countenance resoluteness (*the resolute*^{accnt}).

I superintended ^{impf} the mountain flocks.

He took-the-votes-of ^{a 1} the meeting.*

He cast-around ^{a 2} your (*Doric*) hair ^{p1} a prize.

They were-involved-in (*fell-about* ^{a 2} ; *i. e. fell among or into so as to be surrounded by*) more and greater evils.

To involve (*cast-round*) in the greatest calamities.

Infamy more (*acc. neut. with art.*) than praise attended (*stood-round-about* ^{a 2}) us not justly (*reasonably*).†

Send-with me one of your attendants.

Poverty is always nourished-with Greece ^{art}.

To partake-with (*participate*) any-one of any thing.

18. *This reference or respect TO a person or thing can properly take place only with verbs, because it is only admissible in action ; but the dative often accompanies substantives also which are derived from or allied to verbs governing the dative.*

Such (*Of-such-a-kind*) is the gift (*donation*) of the Muses to men. [*Plato uses the accus : with εἰς.*]

Ye complain of how many woes (*cryings*) Minos sent ^{a 1} to you in-consequence-of (*from*) the aid ^{p1} ye gave to Menelaüs ^{dac} (*Attic*).

* “ The construction seems to arise from this, that ἐπιψήφίζειν is the same as ψῆφον ἐπαγαγεῖν τινι. Thucydides used it with εἰς : Ἐπιψήφισεν εἰς τὴν ἐκκλησίαν τῶν Λακεδαιμονίων. Plato uses it actively : Ἐπιψήφισεν τοὺς παρόντας.” *Matthiæ*.

† [The accusative is a more usual construction with this verb than the dative ; but περίστη is only a more figurative expression for ἔλθεντο ἡμῖν. See *Matthiæ*.]

In-consequence-of (*From*) the ancient spite ^{p1} of Mars to Cadmus.

Our (*The of us*) mission was ^{a 2 m} (*became*) not by-way-of (*unto*) contradiction to your ^{art} (*plural*) allies, but for (*about*) things for which ^{sen} the city sent ^{a 1} us.

They resisted ^{a 2} (*stood-over-against*) the Mede ^{dat} for-the-sake-of the subjugation ^{sen} of Greece to themselves ^{dat}.

Help ^{art} (*acc.*) to friends ^{art} in the war.

A likeness ^{acc} of this city to the others.

Those-who-find-fault-with (*The finding-fault-with* ^{acc}) the advice (*consultation*) of Periander to Thrasybûlus.

19. *The dative expresses 'from' somewhat as in Latin: 'Mea mihi admerunt.' It probably depends on παρὰ, 'at the side of,' 'by the side of,' 'from beside.'*

Thus then (*consequently*) having spoken ^{a 1} (*uttered-a-voice*), he received ^{a 1 m} from him a brazen spear.

She received ^{plup pass} from the fair-cheeked Themis a cup.

I take-away (*take-from*) from you fights and wars.

From whom can-I-hear (*a. 1. opt. with ἀν*) at-any-time a serviceable (*advantageous*) observation?

Hear (*κλῦμι*) this from me, O offspring of Jove.

For-how-much may I buy ^{subj} (*redeem*) from you the little-pigs? Say.

I will exact (*seize-on* ^{a 2 m subj}) an oath from the Trojans.

You would get (*a. 2. m. opt. of αἶρω with τε*) favor and glory (*repute*) from the Trojans, and chiefly (*mostly*) of (*out-of*) all from the king Alexander.

He is worthy of death from (*i. e., at the hands of*) the city.

Achilles is worthy of honor from us.

Take-a-blessing from me, O Patroclus, even in the house ^{p1} of Orcus (*old form*).

I am not able to hide ^{a 1} from (*beside*) you ^{dat p1} this evil,

20. *The verbs, to 'follow,' take a dative, which is governed by* σὺν, μετὰ, ἐπί.*

I followed ^{impf} (*poët. without augment*) with Hercules.

Neither does hunger company with (*amidst*) men who-move-in-the-straight-path-of-justice.

With (*Together-with*) her (ἡγε) followed ^{impf} two attendants (*ministers*).

The Medes followed ^{impf} close-on Cyaxares ^{art}, and the Persians close-on Cyrus ^{art}, and the others close-on them.

Follow me.

I will follow you.

The night messenger succeeds-to the day messenger.†

So substantives, adjectives, and adverbs, derived from these verbs, take a dative :

The-one saying ^p nothing agreeing-with (*following-on-with*) the-other (θάτερος).

Consequently-upon these things.

The ^{mas} wind which is next-to the Cæcias is called Boreas.

One evil successory to another evil.

There comes (*arrives*) a succession to the former watch.

Hither may be referred the following constructions :

Storm upon (*or, succeeding to*) storm would bear (*opt with* κεν) me hither-and-thither.

You would see (*see-to : a. 2. opt. with* ἄν) one (*another*) rushing (ὄρμενος *for* ὁρόμενος) upon another towards the bank ^{acc} of the western God.

Murder upon murder has destroyed ^a ¹ (*ruined*) the house.

Murder upon murder, and pangs upon pangs.

21. *Various other verbs take a dative, governed by* σὺν, &c.

* [That the dative with these verbs does not express their personal object, but a companionship, is evident from this, that they are often constructed with μετὰ, σὺν, &c. *Matthia.*]

† [Here διαδέχομαι is used for ἐπομαι ; otherwise διαδέχομαι is a transitive verb, as the Latin *excipere*.]

We talked ^{pf pass} (*debated : with the change of the reduplication into ει*) *with one-another* a little time ^{acc}.

One (*The*) speaking (*prating*) to himself.

Reconciled ^{a 1 p f c m} (*Conciliated*) to you.

The good women mixed ^{pf part} *with the bad*.

Let the earth be mixed (*a. 1. imperative*) *with fire*.

They ^{dual} (*The*) strive *with one-another*.

The Greeks fight even *with the immortals*.

I wage-war* *with the Trojans on-account-of Helen* ^{gen}.

A procrastinator struggles *with losses*.

They assert *that this thing* only ^{acc}, *namely a just and good judgment (opinion), vies* ^{inf} *with life (i. e., is as great a good as life itself)*.

To go-to-law *with any-one*.

To box *with any-one*.

We assert *that we alone* ^{nom} endangered-ourselves ^{a 1 inf} *with the barbarian at Marathon* ^{dat}.

22. The words 'an army, fleet, and the different classes of soldiers, ships, &c.' are generally accompanied by a dative only, without *σύν* or *ἄμα*, when they constitute an accompaniment.

When (*When-indeed*) the Athenians had gone ^{plup pass} (*come-from : Ionic form*) *with twenty ships*. . . (*Here however εἰ may be understood.*)

The Ionians, having come ^{a 2 m} (*come-from : Ionic*) *with this* ^{art} fleet to Ephesus ^{acc}, left ^{a 2} (*left-down*) *their vessels at (in)* Coressus of the Ephesian ^{fem} territory, but *they themselves went-up* ^{impf} (*mounted*) *the country with a large force (hand)*.

The Lacedæmonians succoured ^{a 1} the Dorians *with 1500 (five-hundred and thousand) heavy-armed-men of themselves, and ten-thousand of the allies*.

* "Πολεμεῖν is constructed with the accusative also in the sense of, To attack." *Matthiæ*.

Having made-an-attack ^{a 2} on (*into*) Eleusis *with* an army of Peloponnesians.

Two-hundred triremes having sailed ^{a 1} to Egypt ^{acc} were lost ^{a 2} *with* the crews themselves.

In-case any-one of the Egyptians should touch ^{a 1 sub} (*touch-slightly*) a sow, he-then-is-wont-to-dip ^{a 1} (*αποβάπτω*; *separating the verb from the preposition by* ὦν, *the Ionic of* οἶν) himself *with* his very garments.*

Having shut-up-together ^{a 1} (*shut-in-together*) the children and the wives (*women*) of the citizens in (*into*) the docks, he had ^{imp} *them* ready to burn ^{a 1} (*burn-in-r*, *together with* the docks themselves.

23. The verb χρᾶσμαι, 'I use,' takes a dative.†

If-you-use (*Using*) my advice ^{P 1}, you will not be cruel towards your ill-fated boy.

They use throwings of stones against (*towards*) one-another ^{acc}.

I know (*am-familiar-with*) how to be acquainted-with friends who-do-not-endeavour to act-unjustly.

This *man*, having-snatched ^{a 1} your letters from my hands, does not-in-any-way wish to practise (*use*) justice ^{acc} (*right*).

The origin of this construction is not clear. *Matthiæ* thinks it may be referred to the use of the 'mean' or 'instrument,' of which more presently. Unless, he says, the dative in this case also marks an ACCOMPANIMENT, for *Sophocles* joins σὺν with it: *Antig.* 24 :

Ετεοκλέα μὲν, ὥς λέγουσι, σὺν δίκῃ
Χρησθεῖς δικαίᾳ καὶ νόμῳ, κατὰ χθονὸς
'Εκρυψεν.

But here the construction may be, χρησθεῖς (Ετεοκλεῖ) σὺν, &c.

* [“ If the word expressing the accompaniment has αὐτός with it, then both are put in the dative without σὺν.]

† It takes an accusative very rarely.

Possibly *χράσμαι* is for *χεράσμαι*, from *χεῖρ*, *χερὸς*, and means "I apply my hand TO."

24. Verbs passive take a dative, governed by *ὑπό*.*

Instructed ^{Pf} under a good instructor.

A son educated ^{Pf} under (or by) his (the) father.

So they ^{dual} (the) subdued ^{*2} by two (*διδούς*) brothers went ^{*2} (journeyed) to Erebus ^{acc.}

He is guarded by attendants (waiters):

The good things which you promised ^{impf} to do ^{fut} have been executed ^{Pf} by you.

So verbals in *τερος* †

This is clear, that if (if-altogether) you wish (are-inclined : Attic) to be respected, you-must-help-the-city (the city must-be-helped you ^{dat}).

Greece ^{art} must-not-be-overlooked by them while it is being destroyed (utterly-perishing).

25. When the verbal is in the neuter, i. e. ends in *τεον*, the nominative is changed into the case of the verb, as in Latin. Cicero : "Via, quam nobis quoque ingrediendum sit," &c.

These things must-be-done by you ^{Pf}.

The person is frequently omitted :

(Observe that from this to the end of the rule the words "to-be-desired," "to-be-undertaken," &c. are to be looked for in the Index under TO.)

* [Passive verbs frequently take after them the genitive of the agent governed by a preposition : the construction in the test is sometimes imitated by Latin writers, see Livy 21. 34.]

† [When the verbals take an accusative, two constructions are made use of. 1st. Either the verbal remains in the neuter impersonally, and retains, as an active, its object in the accusative : or 2d. (as above) the object becomes the subject, and the verbal is referred to it as a passive in the same gender, number, and case, like the fut. part. pass. in Latin ; and the person which accompanies the verbal is put in the dative. *Matthiæ*.]

Peace ^{gen} is to-be-desired.

The work ^{dat} is to-be-undertaken.

Virtue ^{art} is to-be-cultivated.

Prudence is to-be-pursued and to-be-cultivated, and licentiousness is to-be-fled.

Τεα, the neuter plural, is often used for τεον :

But we-must-assist (to-be-assisted) in haste.

Even the dregs are to-be-drunk.

The following construction is totally opposite to the above :

We ^{dat} are (is) not at-any-time (not-ever) to-be-worsted ^{p1} by women ^{gen}. (Properly, It is not at any time to be worsted to us by women.)

26. When the verbal has a neuter sense, the person is put in the accusative. In this case the verbal has the construction of *χρῆ* with the infinitive :

Those-who-have (The having ^{acc}) mind are-not-to-serve (ου δουλευτέον) those-who-think ^{dat} (the reflecting : which is governed by δουλεύω) thus ill.

Neither (Not-and) sheep ^{acc p1} nor (not-and) any (none) other thing in-any-way can-live (to-be-lived) without a shepherd, neither indeed (in-fact) boys without certain ushers, neither bondmen without lords.

27. The dative is used to express 'a mean or instrument.* It is governed by εν, ὑπό, &c. sometimes expressed.

* "The dative marks properly the immediate and near instrument ; διὰ with the genitive the more remote, by which the use of the former is admitted. The chief passage is Flat. Theat. p. 139 ; Σκόπει, ἀποκρισις ποτέρα ὀρθοτέρα· ὧ ὁρῶμεν, τοῦτο εἶναι ὀφθαλμοῦς, ἢ δι' οὗ ὁρῶμεν· καὶ ὧ ἀκούομεν, ὧτα, ἢ δι' οὗ ἀκούομεν ; ΟΕΛΙ. Δι' ὧν ἕκαστα αἰσθανόμεθα, ἱμοιογε δοκεῖ, ὧ Σώκρατες, μᾶλλον ἢ οἷς. ΣΩ. Δεινὸν γάρ πον. ὧ παῖ, εἰ πολλὰ τινες ἐν ἡμῖν, ὥσπερ ἐν δουρείοις ἵπποις, αἰσθήσεις ἐγκάθηνται, ἀλλὰ μὴ εἰς μίαν τινὰ ἰδέαν, εἰτε ψυχὴν, εἰτε δ' οὐ καλεῖν, πάντα ταῦτα ζυντύνει, ἢ διὰ τούτων, οἷον ὀργάνων, αἰσθανόμεθα ὅσα αἰσθητά." *Matthia*.

Having seen ^{a 2nd c^m} (*beheld*) you with (*in*) my eyes.

That the Gods send you, is clear by (*in*) celestial signs.

He was bound ^{p^f} by (*in*) a happy necessity.

They died ^{a 2nd} by *the* heat.

Him (*The*) he struck ^{imp^f} (*shoved; without augment*) with his sceptre, and upbraided ^{imp^f} (*without augment*) with this speech (*fable*).

To see (*mark*) with the two eyes ^{dual}.

Cyrus ^{art} was building-the-wall by means of the workmen who-were-present (*present*).

Motions made with the body.

The shooting with darts ^{art}.

To infer from the things before granted ^{p^f}.

The Scythians make-divinations by the help of many willow rods.

To judge-of (*weigh*) any thing by any thing.

28. The dative* expresses the cause proceeding from an affection or disposition of the mind as the motive of an action.

I speak (*speak-out*) from good-will.

From motives of fear ^{p^l} I loosed ^{a 1st m} (*loosed-from*) him.

Melitus seems to have written ^{a 1st m} this ^{art} writing (*i. e.*, to have made this accusation) from a spirit of insolence and wantonness and youthfulness.

He thought ^{imp^f} (*regarded*) that those, who were not (*μη*) present ^{opt}, were-absent ^{inf} from a certain want-of-self-command or injustice or indifference.

The Poets often add *αμφι* or *περι* :

From-motives-of (*About*) ancient (*primitive*) dread I shudder to speak ^{a 1st}.

From-a-feeling-of (*Round*) indignation.

* " Here also the dative expresses the nearer, *διὰ* with the accusative the more remote motive. Thucyd: Οἱ Λακεδαιμόνιοι ἀσθενεῖα σωμάτων διὰ τὴν σιτοδείαν ἐπεχώρουν." *Matthiæ*.

The spirit in (*Poët.*) the breast ^{pl} of the boar rages through-a-conscious-feeling-of (*about*) powerfulness.

29. *The dative expresses also every external cause.*

Elated *by* riches (*resources*) or honors or comeliness of body.

Puffed-up ^{pf} *by* (*upon*) birth, elated ^{pf} *by* (*upon*) wealth, and inflated ^{pf} *by* (*upon*) power (*ability*).

He was in-no-way pleased ^{impf} *with the* Scythian manner-of-living.

And he said ^{a 2} (*affirmed*) that he was not any-longer content-ed ^{inf} *with these things alone.* (*Express "and not" by οὐδέ.*)

Fearing the Athenians *on account of* what-had-been-done (*the pl done pf*).*

The Athenians have ^o rushed ^{pf pass} (*hurried*) against (*upon*) us ^{acc} *with a* great (*much*) armament, nominally indeed *on account of* the alliance of the Eggesteans, and *with a view to* the re-establishment of the Leontines, but in-truth (*the true acc*) *from* a desire (*lust*) of obtaining Sicily ^{gen}.

We are not insolent *on account of* our successes (*well-doings*). (*"To be inscilent" is ἐξυβρίζειν.*)

No-one of our fathers was driven-out ^{pf} (*with redupl.*) *on account of* either (*not-and*) weakness or (*neither*) poverty, or (*neither*) was respected ^{pf} *on account of* the things opposite to these, as (*just-as*) in other cities.

You who have been so-long admired ^{impf} through (*down-in*) Greece ^{acc} (*accus.*) *for* your (*the*) knowledge of our (*the*) language and *for* your (*the*) imitation of our (*the*) manners (*turns-of-mind*).

I wonder *at* your (*the*) shutting of the gates *against* me ^{gen}.

The Thessalians were admired ^{impf} *for* (*upon*) their horse-manship and wealth.

* [Here the dative is rendered by "on account of."]

† [Verbs of "admiring" govern the dative, but ἀγαπᾷ governs either an accusative or a dative.]

The Lacedæmonians justly (*reasonably*) are-glad *on account of* you (*i. e., are pleased with you*).

Having admired ^{a 1} ^{p p1} (*marvelled-at*) the deed.

It behoves *us* not ($\mu\eta$) to covet great ^{gen} *things*, but to acquiesce-in* our (*the*) present *circumstances*.

The king of Asia ^{art}, not being-contented-with the good *things* which-were present (*present*) to *him*, but hoping to enslave ^{fut mid} Europe ^{art} also, sent ^{a 1} (*commissioned*) an army 500,000-strong (*fifty ten-thousands*).

They are-contented (*acquiesce-in* ^{mid}) with (*upon*) the gifts given by the people ^{gen} (*concourse*).

Soldiers, (*Men soldiers*) do not wonder that I am-aggrieved *about* the present things.

The city of the Lacedæmonians being-aggrieved about (*upon*) the siege. . . .

He took-ill ^{a 1} none of the *things* which-had-been-written (*written* ^f).

He is-very-grieved at (*upon*) the *things* said by you ^{gen}.

I-should-have-done-him-injustice (*impf. of ἀδικέω with ἄν*), if I-had-not-been-aggrieved (*not being-very-grieved*) at his (*the*) death.

Ashamed ^{p1} at the *things* done ^f.

In *the* hands (*palms*) of an expert workman, who is-well-skilled ($\tilde{\sigma}\tilde{\iota}\ \epsilon\tilde{\iota}\delta\tilde{\eta}$) in all wisdom ^{gen} *through* the hints of Minerva.

Cadmus killed ^{a 1} (*ruined*) the dragon *through* the skill (*discretion* ^{p1}) of Minerva.

To say any *thing* *from* hearsay.

30. The dative expresses the kind and manner of an action.

To escape ^{a 2} (*fly-through*) by violence.

Cyrus ^{art} did ^{impf} this *with* carefulness.

* Say ^{a 2} (*Remark*) *with* what right do these, having bound ^{a 1}

* Στέργω and αγαπάω, 'I acquiesce in, am contented with,' take also an accusative.

(bound-thoroughly) your hands with cords ^{dat}, drag (lead) you and your boy?

Doing all things with justice (right).

The Athenians went ^{impf mid} (went-on) in a run towards the barbarians.

In a public ^{fem} manner.

In a private ^{fem} (peculiar) manner.

On-foot. (Pedestrian ^{fem dat}.)

In reality (the being ^{neut}).

If any-one thinks (imagines) to do ^{fut} any thing either with justice (the just) or with violence.

Entirely. (Some entire ^{masc dat}. That is, In a certain entire manner.)

Entirely. (The entire ^{dat pl}.)

Hence perhaps, in verbs of punishing, the punishment is in the dative:

To punish (fine) any-one with death or banishment.

The Athenians fined ^{acc} him a thousand drachmas.

31. The dative often signifies 'with respect to.'

Swift with respect to the feet.

I am still the same with respect to the measure.

Having-despotic-power with respect to dominion ^{acc} (licence), but heading-a-republic with respect to benefits ^{acc} conferred by him.

To be-forward in injustice.

To excel in intellect.

With respect-to (In) a long old-age, he coincides with this man ^{dat}.

32. The dative expresses the relation of the measure, degree, &c. with the comparative and superlative.

By-far the best of men. (Ev seems understood.)

More (acc. neut. pl. contracted) by some little (brief).

Older by a year.

Eretria has been now reduced-to-slavery ^{acc}; and Greece ^{acc}

has become ^{pf mid} weaker by a considerable city (*i. e.*, *has lost one and so has become weaker*).

Semiramis was-born ^{a 2} five generations (*Ionic*) before. (*πρό-τερον*) Nitocris ^{art} (*genitive*).

Greece ^{art} is become ^{pf mid} weaker ^{fem} by the loss of that renowned city.

33. *The dative is put in definitions of time and place, in answer to When? and Where? and is governed by εν.*

Fatality leads my sister to die ^{a 2} on this day.

His (*The of him*) sons beheld ^{a 2} in the same day both the preservation of themselves and the punishment of their (*the*) enemies.

This day I have been released ^{pf pass} (*liberated*) from fear ^{gen}.

The sixtieth year after the taking of Ilium.

The Thasians being now besieged the third year ^{acc}

The Sinope ^{acc} which-is (*the*) in the Euxine sea.

I beheld ^{a 2} in Tyre ^{art} another temple (*fane*) of Hercules.

When we were at Marathon.

The trophies which-are (*the*) at Marathon, and Salamis, and Plataea.

On this (*the*) same day.

34. [*With the dative case of a substantive a pronoun is often construed in the dative instead of the genitive; this takes place in the old poets particularly.*]

How shall any-one of the Greeks zealously (*zealous*) obey ^{sub; mid} thy ^{dat} words ^{dat}?

If at-any-time thou supportedst (*stood-by* ^{a 2}) my father.

He corroborates my (*to-me*) opinion ^{art}.

A world which Jupiter gave (*ἔπαζω* ^{a 1}) to their race. [*Say, to them* ^{dat} to race ^{dat}.]

ACCUSATIVE.

1. *Of verbs which take an accusative, the following are the most striking.*

I often wondered ^{a 1} with what (*Add, "at-any-time"*) words ^{dat}

those-who-accused (*the having written* ^{a 1 m}) Socrates persuaded ^{a 1} the Athenians ^{acc} that he was ^{cp} worthy of death. (*Ennius : Quis TE persuasit ?*)

They replied ^{a 1 m} to the thing asked ^{a 1}.

I have not any thing, Socrates (*O Socrates*) to reply ^{a 1 m} to (*towards*) that which you ask.

He insulted ^{a 1} (*i. e., treated with insult*) me. (*Or βριζω is, I do an insult to; ες or ἐπὶ being understood.**)

The Syrians thought ^{cp} fish ^{acc} to be gods, and did not permit ^{any} to injure (*i. e., act unjustly towards, ες or ἐπὶ being understood, them, neither doves* ^{acc} (*art.*).

2. Several verbs signifying to 'profit, assist, injure,' take an accusative : as in Latin, 'adjuvo, lædo' :

Do not (*μὴ*) assist mortals out-of (*beyond*) season ^{acc}.

If at-any-time you have profited ^{a 1} (*or gratified*) the heart of Jove either in word ^{dat} (*observation*) or (*Poët.*) also in deed.

To die ^{a 2} ingloriously, having received ^{a 2 dual} (*taken*) an honorable reputation (*mention*), boots us† nothing ^{acc}, neither advantages it us.

You will not hurt ⁿ me more (*greater:: acc. pl. neut. contracted*) than yourselves.

Αμείβομαι, I 'remunerate a person,' takes an accusative of the person or thing remunerated :

I wish to remunerate ^{a 1} you with the kind-service ^{acc} of my hands.

It should mean, I pay back a thing to a person. *Ες or ἐπὶ seems understood.*

* [*βριζεῖν εἰς τινα* is to be distinguished from the expression without the preposition in this, that when the preposition is not used it relates to one's self, e. g. to any maltreatment of the person : but with the preposition it signifies "to insult any person connected with one." This distinction is not always observed. *βριζεσθαι* in the passive has sometimes the preposition *εἰς* after it governing an accusative of that as to which the action of the verb is suffered. *Viger.*]

† Unless, says Matthiæ, *ἡμῶς* is governed by *ἐπωφελεῖ*. But this is harsh.

To pay-back the benefits of the Gods.

Ἀπεῖβομαι, 'I answer,' takes an accusative :

Hippias answered ^{impf} him, *that* &c. (*That is, πρὸς, &c.*)

3. Other similar verbs take an accusative : viz. verbs signifying, *To flatter, To protect, To be wanting, &c.*

I will avenge-myself-on ^{mid} (i. e. *avenge for myself*) my ^{art} murderer.

I avenged ^{a 1 m} (punished) the blood of my father.

The Medes and Egyptians attended-him-as-spear-bearers, as he was marching ^{acc} through Thrace ^{art} (gen.). (*Perhaps a participle is understood, as πέμποντες.*)

Pausanias was-the-guardian-to ^{impf} Pleistarchus. (*Here ἐπιτροπεύω is the same as ἐπιτροπός εἰμι, but takes the construction of a transitive verb. So κολακεύω is κόλαξ εἰμι, but takes the transitive construction :* I act to another as a flatterer. [But ἐπιτροπεύω, in the sense of "To be regent or governor", has usually the genitive.]*

What is more delightful than to flatter no-man (not-any-one of men), either (not-either) Greek or (not-either) barbarian, on-account-of gain (reward) ?

Fathers ^{art} provide-for their (the) children ^{gen}, in-order-that good ^{art} things may never (not-at-any-time) be-wanting-to ^{fut indic} (i. e. *fail, leave*) them.

I am consulting in-what-way I may fly-away-from you. (*That is, flee you far from you.*)

When (As) they declined ^{a 1 m} (fought-off) this . . .

I am-ashamed-of my (the of myself) calamities. (*Perhaps περὶ is understood ; or ὅρων, &c.*)

Respect your (the) parents and have-a-sense-of shame-for (i. e., reverence) your (the) friends.

They reverence nothing so-much (so-greatly) as their-rulers (the ruling^{pl}).

* Plutarch has the dative after it.

4. *Many neuter verbs take an accusative, governed by ἑρῶν, αχοῦ-ων, &c. ; or by περὶ :*

Who would rejoice ^{a 1} ^{op} (*Æolic with ἄν*) at these things ?

I rejoice-at your-success (*you succeeding*).

Take-courage-with-regard-to (*i. e. Fear not*) the hand of an old-man.

He boldly-dared ^{a 1} the way.

If any men respect you, them salute-in-return, in order-that (*to-the-end-that*) they may take-courage-with-regard-to ^{a 1} ^{sub}, (*be-confident*) you.

We go-over Greece ^{art} (*acc.*), desponding and wandering, displeased* (*taking-ill*) at every-dwelling-place (*all the dwelling-places*).

Ill-disposed to (*about*) the sciences.

All which things beholding (*inspecting*) I was-displeased ^{a 1} (*took-ill*).

5. Ποιέω, πράττω, &c., λέγω, έπω, &c., take an accusative† of the person or thing to whom or of whom any thing good or bad is done or said. This accusative is governed by περὶ, πρὸς, εἰς, &c.

Do not (μὴ) do (*imperative*) ill towards or to the dead ^{a 1} (*pf. part. of θνήσκω*).

They do well‡ to their (*the*) friends, and benefit their (*the*) native-country.

* Δυσχεραίνω is δυσχερής εἰμί.

† A dative is often used. Hom. Od. ζ, 289 : "Ὁς δὲ πολλὰ κάκ' ἀνθρώποι-σιν εἰργκεῖ. Where the construction may be : εἰργκεῖ πολλὰ (όντα) κακὰ ἀνθρώποισι. So Isocrates : Μηδὲν ἀγαθὸν ποιήσας τῇ πόλει : *i. e.* μηδὲν (ὄν) ἀγαθὸν τῇ πόλει. This may be the foundation of the construction in other cases, where the adjectives 'good' and 'bad' are not used, but are understood. Plato : Ταῦτα ποιήσω καὶ ξένῳ καὶ ἀσπῳ.

‡ Ποιεῖν sometimes takes two accusatives; as, ποιεῖν τινα ἀνόνητον, to deprive any one of the enjoyment of what is expressed by a genitive following. Both ποιεῖν and πράττειν, when joined with the adverbs καλῶς, or κακῶς, sometimes have the dative of the person; as, ποιεῖν τινι τὸν λόγον. The signification of ποιεῖν is very general—depending often upon the

The servants (*domestics*) did ^{a 1} to the horse as he ordered ^{impf}.

Does it not appertain to me to do-well to my-own (*the of my-self*) city?

To do-ill to the territory of *the* king.

To act-ill to one's (*the*) friends.

To do-hurt-to the city.

With two accusatives :

They (*The*) have never-at-any-time desisted ^{impf mid} doing many evils to us.

The good things which you promised ^{impf} to do ^{fut} to us . . .

The remote object in the dative :

Doing ^{p1} (*Working*) the greatest evils to cities ^{art} and to individuals ^{art}.

I could (*opt. of δύναμαι with ἀν*) not either (*not-and*) speak well of or (*not-and*) do well to one-who-endeavoured (*the endeavouring*) to annoy me in word ^{dat} and deed.

The verbs λέγω, ἔπω, &c.

The good speak ill of the bad.*

And do you be (*έσσο*) courageous, that (*to-the-end-that*) some-one of your posterity may speak ^{a 2 sub1} (*remark*) well of you (*i. e. praise you*).

We wish (*are inclined*) to speak-well-of ^{a 1} (*i. e. celebrate*) our (*the of us*) fathers.

He-who-speaks-badly-of (*The speaking-badly-of*) father or mother, let him die (*end : imperative*).

And then Ajax said ^{a 2} (*remarked*) to Menelaüs.

He (*The*) says (*says-among : poet.*) to him.

word which it governs. The following are a few of the most remarkable meanings: with a noun signifying 'time,' it means 'to pass or spend :'
ἐποιήσατο μητέρα, "he adopted:" ποιέισθαι ἐν ὀργῇ, "to be angry with:" ποιέισθαι περὶ ἑαυτὸν, "to seize:" ποιέισθαι γνώμην, "to judge:" ποιεῖν ἐλπιῖν, "to make verses upon:" ποιέισθαι θῆτα, "to hire a servant:" φίλον, "to receive into one's friendship:" &c. Vid: *Viger's Gr: idioms.*]

*[The accusative denotes either the person addressed or the object spoken of.]

Do you say these (*ταυτῇ, which is the Attic*) things to your (the) commander, being a beggar as you are?

You have said (*said-out* ^{a 1}) many things of me to many ^{acc}, how-that I rule rashly (*rash* ^{em}) and beyond what-is-just (*right*) insulting both you and yours (*the your* ^{aeut pl}).

As actors ^{art}, when (*with* *ἀν* *postfixed*) in tragedies ^{art} they say ^{subj} the worst things to (or of) one-another.

To decree (*To say*) a guard.

I bid your ^{art} Venus* a-farewell (*to farewell*). (*That is, I wish to have nothing to do with her.*)

6. Many verbs, besides those in the last Rule, take two accusatives, one of which is governed by *πρὸς, παρὰ, περὶ, κατὰ, ἐς, &c.*, especially when, in addition to the whole object, a part of it is named to which the action extends. These accusatives are SINGLY found placed after the verbs.

He made-enquiries ^{a 2 m} of all in the house after (or for) the boy.

Cyrus ^{art} asked ^{impf} of the deserters the things appertaining to (*from*) the enemy ^{pl}.

Cambyzes begged ^{impf} of Amasis his daughter.

To beg of the people some body-guards.

To exact (*i. e. require*) of Augeas an insolent reward.

Having extorted ^{a 1 em} so-great a quantity of money ^{art} (*riches*) from the allies.

They collected ^{impf} (*collected-from*) tribute ^{pl} from those-who-sailed-down (*the sailing-down*).

Nor take-away (*subtract*) from him the girl.

He took-away ^{a 2 m} (*took-from*) the breath from my-only (*the to me only*) and dear boy.

* The dative is also used with *λέγω χαίρειν*. [Ex. gr. πολλὰ ἐλπόντα χαίρειν τῷ ἀληθεῖ, "bidding a long farewell to truth." In bidding adieu to what is hated, *χαίρειν* rather assumes the nature of an imprecation, as in Eurip : Hippol. 113. Viger.]

Jove took-away ^{impf} (*took-away-from*) boasting *from* Teucer.
 Let not ($\mu\eta$) that (*that-at-least*) man come ^{a 2 opt} (*arrive*), who
 (*whoever*) shall spoil you *of your* possessions.

He robbed ^{a 1 m} us ^{dual} *of all the* reward.

The three daughters bereaved ^{a 1} (*desolated*) him (*the*) *of a*
part of his joy of-heart.

They spoiled ^{pf} (*despoiled*) the Goddesses *of the* garlands.

They attempt (*have-in-hand*) to deprive us *of this* ^{art} *terri-*
tory.

He dispossessed ^{a 1} those-who-have (*having*) the Olympian
 houses *of the very-glorious* honor of sacrifices.

Long ^{art} (*Much*) life teaches me many *things*.

A big boy, having a small tunic, after-he-had-stripped (*a. 1*
part. of εἰδῶ) another little boy (*i. e. another boy who was little*),
 having a large (*great*) tunic, *of it*, put-round ^{a 1} him his-own
 (*the of himself*), but himself put-on ^{a 2} (*enter-in*) his (*the of him*).

It is not just, father, to hide your misfortunes (bad-doings)
from friends and still more than friends. ("And still" in one
word.)

It behoves you to hide ^{a 1} not-one *thing* *from (towards)* us.

I do not charge-with-blame the Gods *for these things (or,*
charge these things to them).

I will remind you ^{pl} *of the dangers of your ancestors (of the*
ancestors the your).

The divine Achilles commanded ^{impf} (*called-to*) his compa-
 nions ^{dat} to place ^{a 1} (*make-to-stand*) a great tripod about (*round*)
 a fire ^{dat}, in-order-that (*with-the-view-that*) they might wash-off
^{a 1 opt} (*Æolic*) *from Patroclus the bloody (sanguinary) gore.*

Who will *there* be who-will-hinder (*with part. fut. of εἰπω-*
λῶ, in one word) me *in regard to these things?*

He did not persuade ^{impf} the Phocæans *about this.*

The majority (*Ionian*) were not persuaded ^{impf} *about the things*
 reported ^{a 1 p} (*announced-from*).

He revenged ^{a 1 m} on Neleus (*Ionian*) *the unseemly deed.*

We imagined ^{impf} *that we* had confuted ^{a 1 inf} ourselves in this matter.*

He urged-on ^{impf} the others *by* such ^{neut} words as these.

By which ^{neut} (which-altogether) thing particularly the Egæ-tæans terrify us.

By these and such other ^{neut} words they eulogize justice.

It is best (most-powerful) *for* me to require-him-to-give-an-answer to these things.

The Lacedæmonians challenge us to a treaty ^{pl acc}, and to a breaking-up of the war.

Do not ($\mu\eta$) compel me to this.

Sometimes the accusative of the person does not appear :

They resist ^{dual} (stretch-against), being incensed (very-grieved) as being compelled to dreadful and illegal things.

They used ^{impf} the spring ^{dat} *for* the most-important (worthy of most ^{neut}) purposes ; and it-is-customary still to use the water ^{dat} both for matrimonial purposes and for (towards) other-sacred-purposes.†

He used ^{a 1} them ^{dat} *for* many ^{acc neut} and various purposes

Let us use ^{a 1 neut} this survey ^{acc} to this ^{acc} end (or purpose).

I know (have) not what (what-any) I shall do-with ^{acc} him ^{dat}

But the purposes for (upon) which ^{acc neut} any-one would use (a. 1. opt. with $\acute{\alpha}\nu$) such a wild-animal ^{dat} . . .

Nor did the stuffings protect ^{a 2} them from the bow-shots.

They divided ^{a 2} (split) themselves into six divisions

* [If the 2d. accusative is the accusative of a *pronoun*, this will not be sufficient to permit us to assume that the verb governs a double accusative generally ;—there is never any certainty as to the construction of a verb with two accusatives, unless passages are found in which two accusatives of substantives are joined with it. *Matthiæ.*]

† [$\chi\rho\alpha\sigma\mu\alpha\iota$ is construed with a dative of what is employed, and an accusative of the use, purpose, or end. *Viger.*]

The city was classed ^{pf} after (*according-to*) three kinds (*sorts*).
 Xerxes ^{art}, having divided ^{a 1 m} all the foot-soldiers *into* three divisions

Cyrus ^{arn} distributed ^{a 1} (*κατανέμω*) the army *into* twelve parts.

Instead of the last construction, the whole is put in the genitive, and the parts referred immediately to the verb :

Having made ^{a 2 acc} (*split*) two divisions of all the Lydians.
 (*That is, Having divided all the Lydians into two divisions. Perhaps ex is understood.*)

Let the whole number be divided into two parts. (*Say, Two parts of the whole number be distinguished a 1.*)

We have distinguished the art of imagery into two kinds.
 (*Say, We have split a 2 m two forms of the art-of-imagery.*)

The Persians were divided into twelve tribes. (*Say, Twelve tribes of Persians were split pf pass.*)

Ποιέσθαι * takes two accusatives :

Making ^{mid} the working of iron ^{art} a wonder. (*That is, Considering it a wonderful thing.*)

Making ^{mid pl} the thoughtlessness of Eurybiades a wonder.
 (*Put these words in the Ionic dialect.*)

He made ^{impf mid} the territory a prey (*booty*) by his incursions ^{dat}.

Having made ^{a 1 m} furniture and slaves a seizure. (*I. e., having seized them.*)

Having made ^{a 1 m pl acc} the ^{neut} affairs respecting Pylos ^{acc} a treaty ^{pl}. (*That is, Having settled them.†*)

* "The object of this verb, which with the simple verb would have been in the accusative, is properly in the circumlocution put in the genitive. It is sometimes however in the accusative; provided the circumlocution answers in its signification to a verb active." *Matthiæ*.

† Euripides uses σπένδομαι in the sense of 'making up.' *Med.* 1137 ;
 Σὲ καὶ πλάιν σὸν νεῖκος εἰπαῖσθαι τὸ πλὴν.

7. *Two accusatives are used, when one of them is connected in derivation with the verb. This is governed by κατὰ, &c.*

Whom Jupiter loved ^{impf} with manifold (of-all-kind, affection).

Neither do I hate (dislike) you with so-much dislike.

'They made ^{a 1} all the soldiers swear the greatest oaths. ('I make swear' is ὀρκίω, ὥσω.)

He gives (poët.) two brats to a shepherd to nourish with some such nourishment as this.

My (The) father instructed ^{impf} me according-to the instruction ^{acc} of the boys

The Phocian war, having been ^{pf mid} (become) of-ten-years'-duration, instructed ^{a 1} them in an ever-to-be-remembered instruction.

At-the-order-of-Xerxes, they branded ^{impf} the greater-part of them with royal (Ionic) brands.

Agamemnon marries me with a more calamitous marriage than Helen's.

Where are-vanished the threats which (the) the sons (υἱς) of the Greeks threatened ^{impf} to the Trojans ?

He imprecates most unholy imprecations on his children ^{dat}

Men ^{acc} doing compulsory or voluntary deeds (actions) . . .

He is-inclined to send (send-away-from) delegates.

They fought ^{impf} a fight by-the-side-of the swift (Ionic) ships ^{acc} (Ionic).

Whoever (Who) shall counsel (a. 1. subj. of βουλεύω with κεῖν) the best counsel.

He is-ill with a violent (wild) malady ^{acc}.

With what (of-what-kind) rising-up ^{acc} do you suppose that I ^{acc} stood ^{a 2 inf} up from sleep then, when-they-went ?

These things shall not-in-any-way assist (defend) him ^{dat} in preventing-him-from-falling a fall ^{pl} not-to-be-borne.

He leapt-out ^{a 1 m} from the ship with a nimble leap ^{acc}

She shall be thrown ^{fut pass} (thrown-like-a-quoit) a leap (leaping) from-a-rock (rocky).

Having beheld ^{a 2 fem} you *with* a completely-last view ^{acc} (*i. e. for the last time*).

They rushed ^{a 1} (*darted*) *with* a dreadful race ^{acc} (*course*) upon each-other ^{dat}.

I fall-down-to you ^{acc} *in* a kneeling posture ^{acc pl}.

I have seen ^{a 2} (*looked-down*) you lamenting (*groaning* ^{fem}) the departure of-Hercules (*Herculean*) *with* all-wailing mournings ^{acc}.

The Lacedæmonians after these ^{acc} *things* waged ^{a 1} what-is-called (*the* ^{masc} *called*) the holy war.

Being besieged by informers ^{gen} (*art.*) *by* a siege ^{acc} not-at-all (*none* ^{neut} ^{acc}) less than that (*the* ^{fem} ^{gen}) *by* enemies.

They attend-to the matter *with* every attention ^{acc}

So the accusative is put with adjectives :

Bad ^{acc pl} *with* all badness ^{acc}.

He-who-is (*The*) *in-truth* a tyrant *is in-truth* a slave to the greatest flatteries ^{acc} and slaveries.

The accusative is sometimes connected in sense, not in derivation :

Agamemnon forcibly marries Cassandra by a clandestine marriage (*bed*).

8. The Poets frequently join two accusatives, where one of them would be properly the genitive.

Son, why do you cry? what sadness has come ^{a 2 m} (*ixvéc-μας*) to your-mind?

A direful trembling seized ^{a 2} (*came-under*) the Trojans, each ^{acc sing} *in* his limbs ^{acc pl}.

His spirit left ^{a 2} his (*him*) bones.

Down ^{pl} covered ^{imprf} (*roofed : without augment*) his (*him*) black chin.

Having bound ^{a 1} (*joined-in*) the joints of his (*him*) feet ^{duel}, he threw ^{a 1} (*hurled*) him by the hands ^{dat} of others on (*into*) an unfrequented mountain.

He lopped ^{imprf} the young twigs of a wild-fig-tree.

“Κατὰ is usually supplied with these accusatives : Τί πένθος ἔνετό σε KATA φρένας ; But this explanation does not suit all passages ; and sometimes makes the expression stiff and awkward. It is much more probable that this construction is to be explained by a kind of **APPOSITION**, by means of which the whole is more accurately defined by the addition of the part.” Matthiæ.

9. Lastly ; the verbs to ‘ call or name, make, choose,’ take two accusatives, as in Latin.

Whom (The) Hector called ^{impf} (Poët. : without augment) Scamandrius, but (on-the-other-hand) others ^{att} called Astyanax.

Let not (μή) the son-of-Saturn make ^{a 1 p 1} (Æolic) you king in Ithaca.

They choose ^{mid} him commander (governor) of the expedition against (towards) the Medes.

These verbs frequently add εἶναι :*

They call (name) the man a sophist.

As-soon-as-ever these rivers mix-together ^{a 1 p 3 ut} (Ionic), the Penæus, overpowering the rest in its (the) name ^{dat}, makes the others nameless.

They chose ^{a 2 m} him as an ally.

In the construction of the verb to ‘ call,’ the predicate is sometimes the neuter singular of a pronoun, although the proper object of the verb be masculine or plural :

This ^{nom} is what we call (address-to) him.

What other thing do you call the person-who-knows how to ask and to reply, than a dialectician ?

What do you call (say) the best ^{p 1} ? (That is, Whom do you understand by the best ?)

What do the people in the other ^{loc m} cities call (address-to) the rulers (ruling) ?

*“ From which, however,” says Matthiæ, “ it does not follow that this word is to be supplied where it does not appear.”

This neuter is often attended with ὄνομα, 'name : ' and seems to depend on κατὰ :

Tell ^{a 2} (*Remark*) me the name which (*which-any*) both your mother and your father called ^{impf} you.

By what name ^{acc} ought-we to call you ?

By what (*of-what-kind*) name ^{acc} does his father name him ?

They call me by this name ^{acc} (*art.*).

The person or thing named is sometimes in this case in the dative :

We have called ^{a 1} the name of these safeguards ^{dat} (*art.*) and shelterings garments.

To the dominion (*empire*) of lust, irrationally drawing ^{gen} us to (*upon*) pleasures ^{acc} and ruling ^{a 1} in us, the name outrageousness has been applied ^{a 1 p} (*επρονεμάζω : ' I give a name to '.*).

They asserted ^{a 2} that the altars ^{acc} were ^{inf} a refuge of (*or for*) involuntary ^{art} offences ; and that the expression transgression-of-the-laws ^{acc} was applied ^{a 1 p inf} (*named*) to (*upon*) those-who-were-bad (*the bad* ^{dat}) not (*μη*) from necessity ^{dat}, and that it was not applied to (*upon*) those-who-dared (*the having dared* ^{a 1}) to commit a ^{neut} (*some*) crime being-forced-to-it-by (*from*) their (*the*) calamities.

To this dwelling-together ^{art} we have given ^{a 2 m} (*placed*) the name city ^{acc}.

To which assemblage they give ^{mid} (*place*) the name man and stone and each animal and form.

10. *The construction of the verbs to ' make,' mentioned in the last Rule, is admitted in other verbs.*

Want ^{art} teaches a man to be wise.

Teach for me these boys to be (*i. e. ὥστε εἶναι*) such as (*just-as*) you are.

Themistocles had his (*the*) son taught to be a good rider. (*For " had taught" put ἐδιδάξατο.*)

He attempted ^{impf} (*set-hand-to*) to instruct ^{a 1} and educate ^{a 1} him to be a king worthy of the empire.

Instructed^π so that we are too-simple to-despise (the oversight^ε : i. e. than to despise) the laws^ε.

He grew-up^α so as to become great.

11. *Adjectives, derived from verbs active and retaining an active sense, sometimes take the accusative. [But not in Homeric Greek. Sandford.]*

Conscious-of^α many crimes (evils).

Hope drives-away pain which-consumes^α the mind (understanding).

No-one of the immortals is able-to-fly thee.

He said^α that it was^π not easy at (in) the present^π time either (not-and) to confess or (not-and) to deny (to be a denier^α) the things asked.

Cyrus^α, taking-notice that the soldiers were each skilled-in the things appertaining to their-own (the of themselves) system-of-arming, . . .

I think (αἶψα) that-you^α are^π not unacquainted at-least with some-things^α that have-happened (have-become^π yesterday and (and-also) the-day-before

Well-skilled in such^α things.

12. *Several Greek intransitive verbs are used by the Poets as transitives.*

Which-way having urged^α my foot may I be filled-full^α of flesh^ε and bones?

Having put-forward^α his right foot (member).

They (Τοι) made^α baths to simmer by means of fire^α. (Ζέω, "I make to simmer." No augment.)

The sun makes these his chariots to shine on (down-on) the earth^α. (Λάμπω, "I make to shine.")

He made-to-flow^α libations to his dead father.

You urge-on (hasten) two evils, my son.

This last is used in prose :

Leave-off^α (Desist) urging-on (hastening) the things which (the) you are urging-on.

The following may be classed under this head :

To call-out-to any-one.

They were zealous-for ^{impf} the oligarchy.

With βλέπειν, 'to look' (intransitive), the expression of the look is often marked by a substantive in the accusative in poetry :

To look fearful (*fear* ^{acc}).

To look martial (*Mars*).

A dragon looking-up with-a-murderous-flamy-look (*a murderous flame*).

So νικάειν 'to conquer,' (intrans.) takes the accusative, which however seems to be governed by κατὰ, &c. :

The Lacedæmonians in the-war (*the war the*) with (*against*) the Barbarians ^{acc} were appointed ^{a 2} leaders of all the Greeks, for-that they had been worsted ^{a 1 inf} in no (*not-one*) battle, but had conquered ^{pf inf} in all.

To conquer in the contests in-which-crowns-were-given.

He conquered ^{impf} in all things.

Having conquered ^{pf dat} at the Olympian ^{neut} games.

Diophon the son of Philo conquered ^{impf} at the Isthmian ^{neut} games in leaping, in swiftness-of-foot (*Ionic*), in the quoit, in the javelin, in wrestling.*

Λανθάνειν, 'to be concealed,' takes an accusative in the sense of 'to be concealed from,' 'to escape the notice of :'

If any man hopes (*counts-upon*) when doing (ἐρδω) any thing to escape-the-notice-of ^{ful} God, he is-mistaken.

The middle verbs τύπτεσθαι, κόπτεσθαι, 'to strike one's self,' take an accusative in the sense of 'to strike one's self for, to bewail,' like *Plangi* in *Latin* :

When (*If-consequently*) the Egyptians bewail ^{subj} the God not named by me ^{gen}, then they bring-out the cow.

I hid ^{a 1} the dead man in my robes and bewailed ^{a 1 m} (*beat-upon*) him. (*Make "and bewailed" one word.*)

Αλείτω, 'I err,' takes an accusative, in the sense of, 'I err against, I offend against :'

* The dative is very frequently used. Isocrates: Εἰ τις ὑμῶν ἱππικῶν ἐνίκηκεν ΟΛΥΜΠΙΑΣΙΝ.

Amphitryo greatly offended-against ^{a 2} the immortals.

To offend-against ^{a 2 m} the immortals who possess wide heaven.

Lest he should kill ^{a 1 op} (kill-entirely : Æolic form) him, and offend-against ^{a 2 s abj m} the behests of Jove.

So εἰσεβέω, αἰσεβέω, are used with an accusative of the thing, εἰς or πρὸς being understood :

Let there be (ἐστῶν) indictments against these ^{acc}, as having violated ^{a 1} the messages and commandments of Mercury and Jove.

In later writers these verbs take an accusative of the person.

In poetry the verbs to ' stand, sit,' take an accusative of the place :

O lady, who sitest in the temples (palaces) of Thetis
Phœbus sitting on a tripod.

An arrow lying-by (sitting-at) the heart.

Stand ^{a 2} some ^{acc m} (the indeed) of you in this public-road
(cart-road), and-others (but the) in another road.

In prose these accusatives follow prepositions : ἐπὶ and πρὸς.

They sit at (upon) the altar ^{acc}.

Sitting-down ^{acc} suppliant at (towards) the temples ^{acc}.

And sometimes in poetry :

They sat ^{impf dual} down-on benches ^{acc}.

13. *With verbs of motion an accusative is put in two ways : 1. To mark the place whither or the person to whom one comes or goes.*

When the divine woman (of women) came ^{a 2 m} (came-from) to the suitors. (Πρὸς, εἰς, &c. are understood.)*

Polynices came ^{a 2} to this land not at-all (any ^{acc}) meanly, rattling with many horses ^{dat} and ten-thousand shields (arms)

By whose hands ^{dat dual} I was sent-away-privately ^{a 1} to the plain of the Phocians.

2. *To mark the way in which one goes :*

* So Virgil : " Italianam Lavinaque venit Littora." And Shakspeare : " Till he arrive a place of potency."

He goes a fruitless way. (*Karà, δὲ, &c. are understood.*)

He, at-the-time-when *the* evening lights (*torches*) did not any longer burn ^{impf} (*glow*), having taken ^{a 2} a double-edged spear, raved ^{impf} to go (*creep*) abroad in-a-furious-manner (*Say, unmeaning departures acc*).

You went-the-road ^{a 1 pl} (*progressed*) along-with *the* Athenians ^{acc}, who-went an unjust road (*way*).

Thou O Sun ^{acc} who-drivest-thy-chariot *through* the high (*sublime*) heaven.

Some spy (*beholder*), who-saw ^{a 2 part} (*saw-into*) him bounding (*jumping*) along the plains with a fresh-sprinkled sword, tells *me this*.

14. *With the Verbs to 'swear,' the Deity or person by whom one swears, is put in the accusative; governed by πρὸς, &c.*

I swear by the earth, and the holy majesty of the Sun.

They swear by those-men-who-are-said (*the men said*) to be ^{a 2 m} (*become*) the justest and best among (*beside*) them ^{dat}.

I swear by this Olympus, you shall not rail-at me with-impunity.

Hence in the passive these verbs are used for to 'be sworn by.'

I have been wondrously pleased ^{a 1} (*gratified*) with your Gods ^{dat}. Jupiter sworn-by is an-object-of merriment (*ridiculous*) to the-knowing.

15. *The substantives χρεὼν, χρεῖω (Homeric), χρεῖα (Attic), take an accusative of the person wanting, and a genitive of the thing or person wanted, the verb being frequently understood.*

Why does a need of me come to you ?*

A need of good (*virtuous*) counsel presses on all the Greeks.

What want of me has come to you ?

* [Euripides in *Hec* : 970, has an expression very similar to the above, which is from Homer. The construction is almost exclusively Homeric. The Attic construction for this meaning requires δει. Vid. *Sandford's Exer.*]

He is-gone taking (*carrying*) the ship (*Ionic*) from me ^{dat} ; I want it (*Say, a need of it springs me*).

But who has now assembled ^{a 1} us here ? whom does necessity (*use*) press (*come*) so-greatly ?

Having taken ^{a 2} from-within *that*, the want of-which (*ὅτου*) particularly possesses you.

The impersonals *χρῆ* and *δεῖ* are similarly used :

You shall relate what (*ὅτε*) you-want.

Telemachus, you-have-no-occasion-for diffidence any-long-er.

I have come ^{a 2} to see whether you-need either my ^{acc} hand or *that* of my confederates in any ^{acc} thing.

16. *Passives, if they retain their passive sense, are often accompanied by an accusative. Thus with verbs, which govern a double accusative in the active, the thing is put in the accusative in the passive also.*

Being demanded ^{pf pass} (*exacted*) tribute ^{acc} (*taxes*) by the king ^{gen}. (*That is, Having tribute exacted from him.*)

They were not stripped-of ^{a 1} (*taken-from*) their-desire (*the neut coveting*) of the sailing by the cumbrousness ^{gen} of the equipment. (*I. e., Their desire was not taken away by it.*)

The president of the blessed Gods will have need (*use*) of me to reveal ^{a 1} to him the new stratagem by-which he is being robbed-of his sceptre and his honors.

It is-present for me to bewail, stripped-of ^{pf pass} *from* the possession of my paternal wealth.

I grow-old being taught always many things.

Being instructed ^{a 1} in music by Lamprus ^{gen} and in rhetoric by Antiphon.

The women shall be clothed ^{mid} with virtue instead-of garments.

Clothed ^{pf pass} (*Clothed-upon*) with bravery.

They witnessed ^{pf} (*bore-witness*) that-they-saw (*mark inf*) me

struck by Canon ^{gen} and stripped-of (*stripped-off*) my-garment (*the garment : making one word of the two*) by him.

I was persuaded ^{a 1} these things by you ^{gen}.

Self-conceit ^{art} is called ^{pf pass} (*named-by-change*) by the contrary name, want-of-sense.

Threatened ^{pf pass} (*Threatened-against*) dreadful ^{art} things by (*at-the-hand-of*) you ^{gen}.

So the thing is put in the accusative, when the verb takes an accusative of the thing and a dative of the person :

Those (*The*) of the Athenians who were charged ^{pf} with the watch.

I was elected-to ^{pf pass} the command (*empire*).

He leaves an ancient tablet inscribed ^{pf pass} (*written-in*) with signs (*watch-words*). (*So Virgil : "Inscripti nomina regum Flores."*)

Æthiopians girt ^{pf} (*without augment*) with leopards'-skins and lions'-skins.

The last sentence may be translated : "Having skins girt round them." The same mode of translation may be adopted in many of the others. It seems necessary in the following :

They wore ^{impf} shields ^{art} without handles, directing (*regulating*) them by leathern bands ^{dat}; having-them-tied about their (*the*) necks ^{dat} and their (*the*) left-shoulders.

Wesseling remarks on this sentence : "Reiske alters περιχίμενοι into περιχειμένους, i. e., ἀσπίδας ; or περιχειμένοις. It will be sufficient to supply αὐτάς." Schweighæuser in his translation supplies αὐτοὺς, i. e., τελαμῶνας.

In the same manner ; instead of the sentence Τὸ τραῦμά μου ἐπιδέϊται, "My wound is bound up," the Greeks say, Ἐγὼ ἐπιδέομαι τὸ τραῦμα, "I have my wound bound up." In these cases κατὰ, εἰς, or περὶ are usually supplied : "I am bound up as to or as regards my wound :"

Cut-off ^{pf pass} (*Reaped*) as to the root of all his race. (*That is, Having the root of all his race cut off.*)

You have been shorn-off ^{pf} *as to the summit of your towers.*
(*I. e., You have had their summit shorn off.*)

He shall be burnt-completely *as to his (the) eyes* ^{dual}.

There were left-behind ^{impf} of the soldiers those-who-were
(*the*) injured ^{pf pass} (*destroyed*) *as to their (the) eyes* by the
snow ^{gen}, and those-who-had-their-toes-rotted-off (*the rotted-off*
^{pf mid} *the fingers* ^{acc} *of the feet*) by the cold.

I have my goods pawned. (*Say, I am pawned the riches.*)

17. Similar to the constructions in the last part of the above Rule are the following; in which the accusative depends on *κατά, περί, εἰς, &c.**

I am-in-pain (*grieve*) still *in this finger* ^{art}.

You are extremely like him ^{dat} *in head and in your beautiful eyes.* ("You are like" is *έοικας*.)

She is-like (seemed-like ^{pf mid}) *the immortal-Goddesses in (into) face.*

Achilles quick *in the feet.*

Blind *as to the ears and the mind and the eyes.*

Dreadful *in fight.*

Endeavour to be *in body* ^{art} *fond-of-labor, and in mind* ^{art}
(*soul*) *fond-of-wisdom.*

To ail *as to the eyes.*

To be well (*in health*) *as to the intellects.*

Socrates, (*Say, O Socrates*) you are a fortunate man. *in regard to such* ^{art} *things.*

If the body of any-one was great *by nature* ^{acc} or *by mode-*
of-bringing-up ^{dat}, or *with respect to both* ^{neut acc pf}

* [In all combinations an accusative may be put with verbs and adjectives, when the idea of the verb or adjective is to be more accurately determined by an additional circumstance, when in English we say "with respect to." *Matthia.*]

18. Hence, especially in poetry, the accusative is put for the dative generally :

All the stars (portents) with which (the) heaven has been crowned ^{pf}.

Chastise them with these (the) solemn words (observations).

They daub all their (the) body and their (the) face (countenance) with this ^{acc neut} stuff pounded.

Things wrought by the same art.

Hence the accusative is put adverbially :

With quickness. (I. e., Quickly.)

In the quickest ^{fem} (speediest) way.

At-first. (The first ^{acc fem} ; i. e., ἰδὼν.)

With respect to the end. (That is, Finally.)

Greater by much ^{neut}. (That is, Much greater.)

Better by much ^{neut}.

Better by a great ^{neut} deal.

There the Goddess standing ^{a 2} exclaimed ^{a 1} in a great and terrible ^{neut} manner.

Having laughed ^{a 1} in a very (much ^{adv}) merry ^{neut} manner.

Sometimes the neuter plural accusative is used adverbially :

The Athenians were hurt ^{impf} greatly.

You will hurt me not more (greater : in a contracted form) than yourselves.

To assist a little.

To one-who-has-benefited (The having benefited ^{a 1}) another in the greatest manner.

19. The accusative (governed by κατὰ, εἰς, περὶ, &c.) answers to the question, 'How far?' 'How deep?'

Ephesus is-distant from Sardis three days' journey (way).

This ^{art} day ^{dat} having advanced ^{a 2 pl} (gone-forward) about (as) forty stadia

A river having its breadth more than (than upon) two stadia.

So, in definitions of time, to the question 'How long?'

They fought ^{impf} ten full years.

They contended ^{pres} all the day. *A long time.*

Aged not-yet (*neither-yet*) twenty years.

Cares for his father ^{gen} kept-awake ^{a 1} Telemachus through the ambrosial night.

And to the question, 'How long since?' 'How long before?'

They did ^{impf} this very ^{art} thing yesterday and the third day before this (*i. e., three days ago*).

Remember ^{pf pass pf} that (^{gen}) Philip was announced ^{a 1 p} (*reported-from*) to you the third or fourth year before this as besieging the wall.

The tyrant Ardæus was-born ^{plup mid} the thousandth year down-to (*unto*) that time ^{art} (*i. e., a thousand years before that time*).

He-having-arrived the third day before this (*i. e. three days since*).

The ^{neut} inscriptions written ^{pf} the ten-thousandth year ago.

He finds (*seizes-down-upon*) the daughter of the prefect-of-the village married ^{pf pass} the ninth day before.

In the following passage the mode of calculating the time past is reversed; as it may be in some of the preceding:

You are now (*already*) bearing-arms for the tenth year since you began; and yet you are accomplishing nothing. (*Say, You bear-arms, and you accomplish.*)

The accusative answers also to the question, 'When?'

Death will come (*be*) to me whether (*or*) it be the morning, or at the time of dusk ^{gen}, or at mid-day.

He gives (*Poët.*) two brats to a shepherd to nourish, having charged ^{a 1 m} (*given-in-charge*) him to bring-to them goats at the proper-time.

By night.

By day.

* [Sometimes the noun is in the genitive, expressing length of time; but it is probable another noun is understood to govern it. *Dunlar.*]

20. *A verb compounded with a preposition takes an accusative, if the preposition of itself, in the same sense, governs the accusative.*

Why do you rush-on this enterprise ?

They brought-into ^{a 1 m} the wall *these* provisions.

To fall-into ^{a 2} a calamity.

To throw ^{a 2 m} a wall round the city. (*Put "throw round" in one word.*)

To draw ^{a 1} the ships through the isthmus. (*"To draw through" is διειρύειν.*)

Having brought the ships over the isthmus. (*"Having brought over" is ὑπερεγκόντες. See the note.**)

Even verbs, which are compounded with prepositions, which do not govern an accusative, sometimes takes an accusative.

We passed ^{a 2} (*proceeded-from*) the streams of Asōpus. (*Here παρὰ seems understood. Homer has παρεξελθεῖν Διὸς νόον.*)

To escape ^{a 2} (*fly-from*) death. (*Properly, To fly death and go from it.*)

21. *The accusative is put absolutely ; 1st. in apposition to an entire proposition.*

Let us kill ^{a 2 sub} Helen, a bitter pain to Menelaus (*Attic*). (*This does not mean that Helen is in herself a pain to Menelaus ; but that to kill her will cause pain to him. We may supply ὃ θήσει. If we supply τὴν εσομένην, in this case λύπην will depend in construction on the word Ἑλένην, but will still depend on the whole of the preceding part in its true meaning.*)

And, as a proof ^{acc} of these things, going ^{a 2} to-Pytho, ask (*enquire-into*) this, if I have expressly reported ^{a 1} to you the things delivered-by-the-oracle. (*Ἐλεγχον may depend on a preposition ; or on this ellipse : [Make this] trial.*)

* "With the exception of περιστάσθαι, it is more common for the preposition to be repeated with these verbs. On the other hand, many verbs are more frequently constructed with the dative : ἀμφιβάλλειν τί τινα." *Matthiæ.*

Do you deny it, having killed ^{a 2} (*killed-utterly*) her?—A sorry denial! for-I-wish *I had killed her.* (*That is, ἀπνέομαι ἀπνῆσιν.*)

2nd. It is sometimes put at the beginning of a proposition with the sense of "*In regard to,*" or "*As to.*"

Your mother ^{acc}—, if her (oi) mind (*fancy*) listeth to marry ^{acc}, let her go ^{a 2} back to her house ^{acc} (*abode*). (*That is, In regard to your mother, ἐπὶ.*)

The columns ^{acc} which Sesostriis placed ^{impr} (*caused-to-stand*) in (*down-in*) the various districts ^{acc},—the greater-number-of-them (*more* : *Ionic*) appear no-longer to-exist (*remaining-over* : *fem. pl. Ionic*).

The Greeks who-dwell (*the dwelling*) in Asia ^{acc}—nothing certain (*sure*) is said *about* whether they follow.

But seditions ^{acc} and slaughters ^{acc} and overthrows ^{acc} of states ^{acc}—those men have made ^r all the cities, except (*saves*) a few ^{gen}, full (*crammed*) of such ^{acc} calamities.

*But as to the thriving ^r of the boy, not three days transpired ^{a 2} (*held-apart*) before (*and*) he threw ^{a 1} (*hurled*) him on (*into*) an unfrequented mountain.

Sometimes the accusative is not at the beginning :

The same things with you please me ^{dat} (*i. e. the same things please me which please you*) in regard to him-who-is (*the*) unkindly-disposed to this city.

Here ἐπὶ is to be understood ; but, after all, this case is hardly to be classed with the foregoing. In many cases the writer may be thought to have quite forgotten his first construction, if not to have been purposely negligent of it :

And as to Caunus ^{acc}, which was not willing (*inclined*) before to join-in-alliance, as they burnt ^{a 1} (*burnt-in*) Sardis ^{acc} (*Ion.*) ;—then that (*this*) also united-with ^{a 2 m} them ^{dat}.

As to the trouble attendant-on (*the according-to*) the war ^{acc},—lest it should be (*become* : *a. 2. subj.*) much and yet we should

* [A rare position ; but justified by emphasis. See Porson's letter to Dalzell. Sandford. The passage is from Sophocles.]

succeed (*be-above* ^{a 2 subj}) not-any-the-more-for-that—let even those ^{neut} words satisfy (*imperative*) you ^{dat pl} in which I have often at-other-times shown ^{a 1} (*shown-clearly*) that the same ^{acc} (*i. e. the trouble*) is not rightly apprehended ^{part} by you.

When the accusative is followed by the accusative of the relative, the case may be accounted for by attraction :

Helen ^{acc}, whom you erred ^{a 2} in-being (*being*) eager to destroy ^{a 1} (*ruin-utterly*), is she whom you see (*mark*).

And so may be explained the passage above, respecting Sesostris. So Virgil : " Urbem quam statuo vestra est."

22. *The accusative of the pronoun is sometimes put in emphatic addresses, with the omission of λέγω, καλῶ, &c.*

You ^{acc} who-incline (*the* ^{tem} inclining) your head (*pate*) to the ground ^{acc} (*plain*),—do you acknowledge or deny (*deny-downright* : with μή) that you have done ^{pf inf} these things ?

Holla !—you ! (*Say : " This* ^{voc masc}, *O you* ^{acc} ;" putting τοι at the end.)

O wretched (*timid*) me !

The verb is sometimes supplied :

You ^{acc} who-are-eager (*the being eager*) to see (*mark*) the things which you-ought-not, Pentheus I mean, come-out before the-house ^{gen pl}.

23. *Accusatives are sometimes put, which may be explained by supplying έχων.*

You-man-who-have (*i. e., έχων*) the purple-garment, who may-you-be ?

They take-up the dead man, having his (*the*) body inclosed-in-wax ^{pf}, and his (*the*) bowels purified ^{a 1}, full ^{tem} of chopped ^{pf} galingal and the seed of parsley.

After these ^{acc} things they went ^{a 2 m} (*came-from*) to (*upon*) the river ^{acc} Zabatus, having the width of four plethra.

Έχων is sometimes supplied :

A horse-course, having the breadth of a stadium.

With accusatives of art and science it signifies to know :

He (*The*) that understands arithmetic ^{acc}.

They *who* understand the language more accurately.

24. *Another kind of accusative absolute or independent proposition is* *δυσὶν ἄτερον*, "one of the two."

We-must do nothing (*not-any-one* ^{neut}) until-we-find the Greeks—one of the two—either co-operating *with us* or having much good-will *towards the-line-pursued* ^{dat} *by us*.

Here *πράττοντας* *may be supplied.*

CHAP. II. PART FOURTH.

THE INFINITIVE.

1. *The infinitive is put after verbs which imply any object whatever, and which require another verb to express that object.*

First, in cases where the same subject of both verbs is the same : as thus :

I wish to speak. I wish to speak-of Cadmus.

In each of these cases both verbs have the same subject "I." So in the following :

I long to dwell-in that house ^{acc} ^{pl}.

Endeavour to save ^{acc} ¹ me.

They dare to pillage (*hear*) the temples (*fanes*) of the Gods.

He shall not be able to kill ^{acc} ² one man.

It-is-not-permitted to slaves to hear.

If any-one is speaking ^{pres} or intends to speak.

We are able to contend against (*towards*) one woman ^{acc}.

They learn to live well.

A child is taught to say *things*, of which he has not a knowledge.

Secondly, in cases where the subject of the verbs is different, and where in Latin "ut" must follow :

Beseech the ruling (*having-power-over*) Gods to pity ^{a 1} you.

I do not exhort (*commend*) you ^{dat} to will *towards him* great evils.

He persuades Orestes to kill ^{a 1} his mother.

I order (*enjoin-upon*) you ^{dat} to remain.

He was forbidden ^{pf} (*interdicted*) by (*according-to*) law ^{acc} to use a horse ^{dat}.

They made ^{a 1} Agesilaüs retire ^{a 1} (*retire-upon*).

Tell (*Utter*) me, if you wished ^{opt} (*were-inclined*) to get ^{a 1 m} (*work-upon*) any of your (*the*) acquaintance, when (*ὁπότῃς*) he sacrifices ^{opt}, to invite you to (*upon*) dinner ^{acc}, what would you do (*a. 1. subj. with ἂν*) ?

It happened ^{a 2} that Fabius ^{art} (*accus.*) then was-ill-spoken-of ^{a 1 act inf}.

How is it just to drag (*carry*) the suppliant *by* violence ^{dat} ?

There is a necessity *that* you ^{acc} should do ^{inf} these *things*.

In the subsequent passages also the construction is different from the Latin :

The fire very-nearly-destroyed (*was-short-of* ^{a 1} very-little ^{gen neut} to destroy ^{a 1}) the Plateæans.

No-one advanced-against *him*, though-he-failed (*a. 2. dat. part. of ἀπολείπω*) but a little ^{neut acc} of-going (*to come-from* ^{a 2 m} : *Ionic*) to Athens ^{acc} itself.

I know-well ^{pf mid} (*know-thoroughly*) that you ^{acc} are not (*μή*) *by* nature ^{dat} disposed ^{acc} to plan evil *things*.

All *things* are-constituted ^{pf} *so as to* decline.

Having chosen ^{a 1} (*elected*) Melanthius to be their (*of them*) commander.

It is clear that any one appointed ^{a 1 p} to steer or to lead-an-

army, who-did-not-know-how, would cause-the-death-of (a. 1. opt. *Æol.* with *ἀν*) those of whom ^{acc} he would wish ^{opt} (be-inclined least of all to cause the death.

He was getting-ready to bring-help against (upon) them ^{acc}.

Επιμελῆσθαι, επιμελῆσθαι however take *ὅπως* :*

Cyrus ^{art} attended ^{impf} (paid-regard) to this ^{gen} that (in-what-way) his men should never (not-at-any-time) go ^{a 2 opt} (go-into) to (upon) breakfast ^{art acc} and dinner ^{art} without-having-well-worked-themselves.

And ὅτι or ὥς is generally put after πείθειν, when πείθειν is not followed by the action which is implied by the persuasion, but by the object of the persuasion :

I have often wondered ^{a 1} by what reasons ^{dat} the accusers persuaded ^{a 1} the Athenians ^{acc} that Socrates was ^{opt} worthy of death. (Say, "Socrates ^{acc} that he was.")

The other verbs or senses of verbs mentioned in this rule are sometimes followed by a conjunction :

For Venus wished ^{impf} that (so-that) these things should be ^{inf} (become).

You desire-earnestly (*Ionic*) that you shall govern (lead-an-army) Greece ^{art} (genitive).

I-am-consulting (*I consult*) how (in-what-way) I may fly-from (fly-away-from) you ^{acc}.

Is it possible to (so-as) take ^{a 2 inf} a view of it near (from-near) ?

You shall have the power to (so-as) do ^{a 1 inf} these things.

Neptune continually besought ^{impf} Vulcan that (in-order-that) he would release ^{a 1 opt} (*Æolic*) Mars (*Ionic*).

*[In Latin we say *oro te, ut venias*; *hortor te, ut scribas*. &c. ; but what is in Latin expressed by the conjunction and verb must be rendered in Greek by the infinitive. To this rule, however, *ἐπιμελῆσθαι* constitutes a regular exception, and is followed by *ὅπως* with the finite verb. *Matthiæ. passim.*]

[The infinitive following *ὅπως* occurs occasionally in Attic Greek ; in *Soph. Aj* : 377.]

They begged ^{impf} (petitioned) of the commanders that (*in-order-that*) they would take ^{opt} (lead-back) them home (*back*).

They begged ^{impf} (petitioned) of Aristagoras ^{art} (Ionic) that (*if-in-any-way*) he would give (*hold-out-to* ^{a 2 opt}) them some reinforcement (*ability*).

They exhorted-one-another ^{impf} (*urged-beside*) not (ὅπως μὴ) to suffer ^{fut indic} the barbarians to pass into Greece ^{art}. ("To suffer to pass" is παρίημι, παρήσω.)

He did not persuade ^{impf} the Chians to (*so-as*) give ^{a 2 inf} him (*himself*) ships.

It happened ^{a 2} that (*so-that*) neither-of-the-parties had yet at-all (*not-any-one* ^{neut acc}) touched ^{a 1 m} handled) the war ^{gen}.

They got-ready ^{impf} to (*in-order-that*) make-an-attack ^{fut indic}.

They have caused ^{a 1} that (*so-that*) many ^{acc} should doubt ^{inf}.

2. The infinitive is put after verbs to 'say, deny, mention, announce, show; think, mean, hope, and seem;' as in Latin. Of this we have had abundant instances. So after ἐλθεῖν, 'to be announced;' for ἀγγέλεσθαι.

When (*When-indeed*) it was-announced (*came* ^{a 2}) to him that he should help (*succour*) his (*the*) country ^{dat} . . .

Yet verbs to 'say' take ὅτι and ὥς, many instances of which have been seen before. But this is seldom the case after ἐλπίζω and δοκέω.

Verbs to 'fear' are not regularly followed by the infinitive, but by μὴ with the finite verb, as "Ne" in Latin. Yet here also the infinitive is sometimes put:

His father sent ^{a 1} him away, fearing-greatly that he would die ^{a 2}. (Ἐκπέμπω, 'I send away.')

Fearing ^{a 1} (*Frightened*) that you ^{acc} should die ^{a 2}.

And after κινδυνεύω the infinitive is generally put:

The whole city was-in-danger ^{a 1} of-being-destroyed ^{a 2 inf}.

After verbs to 'deny,' μὴ is frequently put before the infinitive:

Do you deny (*deny-downright*) that you have done ^{pf} these things?

I forbid (*disallow*) you to admit Adrastus into this land.

We are hindered from-learning (*to-learn* ^{a 2}) what *things* I wish (*am-inclined*).

He shall defend (*extricate*) me from dying ^{a 2 inf}.

I made ^{a 1} mortal *men* to cease from foreseeing ^{inf} their fate (*allotment*). Παύω, 'I make to cease.'

So-that-they-rendered-them-incapable-of-cutting-them-off-by-a-wall (*not-to-wall-them-off*) any-more.

If (*Provided*) I escape ^{a 2 subj} (*run-from*) dying ^{a 2 inf}.

He narrowly fled ^{a 2} (*fled-from*) from (τοῦ μὴ) being stoned ^{a 1 p inf} (*stoned-downright*).

In-order-that any of the barbarians might beware ^{subj} in-after-time of-being-the-first-to-do (*to begin doing*) injurious deeds against (*towards*) the Greeks.

Disbelieving ^{p1} that he ^{acc} would come ^{fut inf}.

And before the finite moods :

You forbade ^{impf} (*interdicted*) me to (ὅπως) reply ^{opt}.

You disbelieve that virtue ^{art} is ^{subj} knowledge. (*Put here εν after μὴ.*)

3. As the verbs δύναμαι,* &c., take an infinitive, so do the adjectives δυνατός, &c.

Most able (*potent*) to speak and to act.

Clever in-speaking (*to speak*).

Qualified to speak ^{a 2} (*remark*) and to act ^{a 1}.

The darkness (*obscurity*) of night (*time-of-thought*) is meet to be-unhappy-in ^{a 1}.

The Thriasian plain is the most suitable (*befitting*) plain of our ^{art} (*fem.*) country to fight-in ^{a 1 m}.

Keen ^p in-planning-and-in-executing (*to excogitate* ^{a 1} and *bring-to-an-end*).

Inferior-to none ^{ccn} in-discovering what-is-proper

Not slow to avenge (*punish*).

* But, besides this, the infinitive here may be considered as depending on εν τῷ understood. Δεινός εν τῷ λέγειν.

O Træzenian plain, how (*as*) many *things* you have delightful (*fortunate*) for one to spend-one's-youth-among.

To you there will be fresh (*new*) grief at the loss ^{dat} (*bereavement*) of a husband (*man*) of-such-avail (*such*) in-keeping-off (*to drive-away*) the day of-slavery (*servile*).

There is not such a heart to me *that I* should be enraged ^{pass inf} rashly.

Of-what-kind would ye be ^{opt} (*contracted with* $\kappa\epsilon$) in-helping (*to-drive away*) Ulysses ^{dat} (*Ionic*), if he should come (*arrive* ^{a 2 opt}) ?

Such-as he was (*Poët.*) in-accomplishing both deed and word (*observation*).

One man is better (*more-powerful, i. e. more fit*) than ten-thousand women ^{gen} to see (*mark*) the light.

The city is worthy to be admired.

She is (*has sprung-up* ^{a 2}) worthy to-be-abhorred-by-all-women (*all women* ^{dat} to abhor).

Themistocles ^{art} was worthy *that men* should admire ^{a 1} him (*i. e. to be admired*).

They were worthy *that men* should fine ^{a 1} them (*i. e. to be fined*.)

It is impossible *that* an end ^{acc} of these ^{art} reasonings should be made ^{a 1 p inf} (*placed-upon*) by you ^{dat} (*i. e. that you should put an end &c*).

Conjunctions are placed after these adjectives :*

Qualified so-as to govern.

And prepositions are so placed :

Quick at (*towards the* ^{neut}) executing ^{a 1 inf} (*doing*).

4. The infinitive in the following constructions may be in some measure compared with those in the preceding Rule. But we may

* [$\omega\sigma\tau\epsilon$ is sometimes omitted, but more frequently the Attic writers insert it after verbs or adjectives where it is not required by the sense : thus Eurip: Hippol., 1323, $\kappa\upsilon\pi\rho\iota\varsigma \gamma\alpha\rho \eta\theta\epsilon\lambda' \omega\sigma\tau\epsilon \gamma\iota\gamma\nu\epsilon\sigma\theta\alpha\iota \tau\acute{\alpha}\delta\epsilon$. So in Plato, after $\alpha\delta\upsilon\nu\alpha\tau\circ\varsigma \iota\kappa\alpha\nu\circ\varsigma$, &c. Sandford.]

conveniently supply *εν τῷ, κατὰ τὸ, ὥστε, &c.* : of which more hereafter.*

Most persuasive in-speaking (*to speak*).

Equal to *the* winds in-running (*to go-fast*).

Not-easy to be tamed ^{a 2}.

A mule very-hard ^{fem} to tame ^{a 1 m}.

An angry man *is* easier to guard-against than a sullen man.

Fair to-be-seen (*beheld*).

The Borysthenes is very-sweet to drink (*be drunk*).

Whiter ^{fem} than frost ^{scn} to look-at ^{a 2} (*see-to*).

Such is this ^{art} land said to be, to look-at ^{a 2} (*behold*). (*That is, in appearance.*)

You are disposed-to-refuse *me*, to look-at ^{a 2} (*behold*). (*That is, as your looks show.*)

The sign of a stern, made-of-bulls'-feet, to look-at (*mark*). (*That is, as it appears to the sight.*)

There is now nothing just (*like*) among mortals ^{dat} except the-name (*to name* ^{a 1}).

This infinitive follows verbs :

And some God guided ^{impf} (*led-the-way*) him through the obscure night ^{acc}, neither did he appear ^{impf} (*appear-before*) so-that-one-could-see ^{a 2 m} (*behold*) him.

She is-conspicuous as a queen (*tyrant*) to look-at (*look-into*)

And it follows substantives :

They finished ^{a 1 m} (*did-thoroughly*) the mansion so-that-it-was-astonishing to look-at ^{a 2} (*behold*) it.

5. *The infinitive stands also after various other verbs to express an object.* Here ὥστε, εἰς τὸ, &c., may be supplied.

Let us give ^{a 2 sub} Helen to *the* Atridæ to lead-away.

To give (*hold-out-to*) himself to *some one* to strike.

They give a babe to herdsmen to expose ^{a 2} it.

* [An infinitive is sometimes put with words which express a quality, and shows the respect in which that quality obtains, where in Latin, after adjectives, the supine in *u* or the gerund in *do* follows. *Matthiæ.*]

To intrust ^{a 1} boys *to some one* to instruct ^{a 1}.

In-which-place lie rosy and hyacinthine flowers *for the* Goddesses to pluck.

He raised-himself ^{a 1} (*hurried*) to rush-forward ^{a 1 m} against (*opposite-to*) the gates (*old genitive*).

He went ^{a 2} (*journeyed*) to go (*a. 2 : old form*).

The Persians seeing (*marking : Ionic*) the Greeks hurrying ^{pf pass} to pursue.

Having rushed ^{a 1 pl} (*hurried*) to (*towards the neut*) pursue.

We are-come to learn.

The Corinthians turned ^{a 2 m} to the men ^{acc} to murder *them*.

Xerxes sent ^{impf} a horseman to see ^{a 2 m} (*behold*) what (*which-ever*) they were doing ^{opt}.

After μένειν and its compounds :

Jupiter waited-for ^{impf} this (*the*), to behold ^{a 2 m} *the* brightness of *the* blazing ship (*Ionic*).

The water of Castalia awaits (*waits-upon*) me, to bedew ^{a 1} my hair (*tresses*).

They waited-for ^{impf} (*waited-upon*) the building (*house-build-ing*) of the walls to be completed ^{a 1}.

ὄσπερ, &c., may be supplied in the following* also :*

They excluded ^{a 2} *the* Mityleneans from the sea ^{gen} so that they did not (*μη*) use ^{impf} it.

Here is this hair (*curl*) for you to crown (*shade-over*).

Where are the Phrygians so that they may help (*ward-off*) us ?

There are also others at hand to help (*ward-off*) us.

For the very (*greatly*) rich man is not more fortunate than-the-man-who-lives-from-the-earnings-of-the-day, unless fortune attends (*follows-upon* ^{a 2 opt}) him ^{dat} so that he ends ^{a 1 inf} life ^{art} well, having many blessings (*fair* ^{neut pl}).

6. The Latins say, "Dico TE esse benevolum, non illos ;" and the

* [The infinitive alone is also put where the preceding verb or the phrase gives a complete and independent sense. *Matthiæ*].

Greeks use the same construction. The Latins say, "*Dico ME esse benevolum, non illos*;" but the Greeks say, "*Dico IPSE esse benevolus, non illos*." When there is no emphasis, the Greeks say, in the latter case, "*Dico esse benevolus*," IPSE being omitted.*

Nominative with infinitive. You said ^{impf} (affirmed) that you alone drove-away ^{a 1} the destruction (pest.)

I will persuade you that I am your master (lord ^{nom}).

They said ^{a 2} (asserted) that they were worthy (just), having-received ^{a 2} (having got-from) the reward, so (thus) to depart (go-out).

He told ^{a 2} (remarked) me that himself (self) had tried ^{pf} ^{pass} (endeavored) both ^{neut pl sen}, and that that ^{acc} man had not.

I came-out ^{a 2} (went-out-of) willing from (ἐξ) this land ^{gen}, in-order-that (so-that) I myself might rule again, having taken ^{a 2} the rule in-turn.

Genitive with infinitive. The Syracusans were stirred-up ^{pf} ^{pass} (redupl.) not (μὴ) to overlook (disregard) the ^{neut} affairs of the Athenians, as-the-Athenians-were-themselves-convinced that they were ^{inf} no-longer (no-more) superior-to ^{gen} them ^{gen} (i. e., the Syracusans) either (not-either) in their ships ^{acc} or (not-either) in their land-forces ^{acc}.

Dative with infinitive :

He will not afford a plea to any-one (none) to be ^{a 2 m} (become) cowardly.

It is-natural to (in) some men, the (how-many ^{dat neut sing}) more they have ^{acc} (with αὐ) the necessities-of-life abundant, to be so-much ^{dat} the more-insolent.

* [When a person speaks of himself, or when the nominative to the verb upon which the infinitive depends, and the pronoun or adjective preceding or succeeding the infinitive respect the same person, then the accusative of the pronoun is not expressed before the Infinitive in Greek. If a person speaks of himself *emphatically*, the pronoun is usually put in the nominative before the infinitive; but if another person is spoken of, the accusative is used.]

[If ever an accusative is used when the subject of the leading verb is indicated, it is always with the accompaniment of a reciprocal pronoun. *Viger.*]

*But there are many exceptions ; and the accusative is put with the infinitive (1) for the nominative :**

Cræsus thought ^{impf} that he (himself) was the most fortunate of all men.

Neither do I think (assert) that I have-forgotten (λελασµένος σιμὶ) my bravery ^{gen}.

(2) *For the genitive :*

It is the custom of prudent men, if they are not (μὴ) injured ^{opt}, to rest-quiet ; but when injured ^{acc}, to go-to-war.

I request (petition) of you ^{pl} to decree ^{a 1 m} the things just, reflecting ^{acc} (having-in-mind) that

(3) *For the dative :*

It was formerly to us the most honorable ^{neut pl} thing to gain-renown by going-frequently to war ^{acc pl}.

It is pardonable (pardon) to you to say these things, not (μὴ) suffering ^{acc fem} ill (i. e., not receiving ill treatment) as I do.

Hence the two constructions are interchanged :

To whom it happened ^{a 1} (ὑπάρχω) either to be the sons ^{dat} (male-children) of kings, or to be themselves ^{acc} by their (the) nature ^{dat} fit for it.

It-would-be then better (more lucrative) for me ^{dat} either to return (go-back) having killed ^{a 1 acc} (killed-entirely) Achilles (Ironic), or to perish ^{a 2 m} (be ruined) myself ^{dat} (self) gloriously.

7. *If the leading verb by itself governs another case than the accusative, the infinitive is preceded either by the case which the verb governs or by the accusative.*

I order you ^{dat} to do this.

I order you ^{acc} to do this.

Μένω, "I expect," takes an accusative and infinitive :

* [A nominative is sometimes found where an accusative might be expected ; but then it is referred to a subject existing in the thought and not in the expression. *Viger.*]

Always expecting ^{rem} (*remaining-for*) that Orestes will come arrive-upon), I perish (*utterly-perish*).

So also κινδυνεύειν :

They did not wish ^{impf} (βούλομαι) to-be-in-danger of suffering (to suffer ^{a 2 inf}) any-thing from (by) hunger.

The accusative with the infinitive is put especially after λέγω, ἀγγέλλω, &c. When these verbs are in the passive, the subject of the infinitive is changed into the subject of the leading verb, as in Latin :

Cyrus is said to have been-born ^{a 2} of Cambyses as his father

The Assyrian is reported to be-making-an-attack (*throw-in*) on (*towards*) the territory.

Or the accusative and infinitive remain :

It is said that Xerxes spoke ^{a 1} (*remarked*) these things.

Sometimes both constructions are united :

The battle was reported ^{pf} to have been ^{pf mid} (*become*) severe (*strong*), and it was reported that many died (*expired* ^{inf pf}).

With the accusative and infinitive, the verbs λέγω, νομίζω, &c., are sometimes neglected :

They released ^{a 1} him, thinking (or saying) that he was not (*μὴ*) a thief.

They bound ^{a 1} (*bound-down*) him, thinking that he was a thief.

Then it is said that (*how-that*) he sent-away ^{a 1} being-apprehensive lest they should perish ^{a 2 inf} (*utterly-perish*) ; but that he thought that-it-was-not-right (*not have* ^{inf} properly) for himself to leave ^{a 2} (*forsake*) his (*the*) post. (*Ἐχειν depends here, says Matthiæ, on νομίζων, which is contained in κηδόμενος. Schweighæuser supplies λέγων in his translation.*)

This takes place after particles, with reference to the foregoing part of the sentence :*

It is said that Apollo ^{act} (*contracted*) prophesied ^{a 1} (*χράω*) to

* So Livy : " Jacere tamdiu irritas sanctiones quæ de suis commodis ferrentur ; quum interim de sanguine latam legem EXERCERI."

Alcmæon, when *it is said that* he wandered ^{impf} after the murder ^{acc} of his (*the*) mother, *that he* should inhabit ^{pr} this land ^{art}.

Saying ^{pl} *that* the Lydians for-some-time earnestly-waited ^{impf} : but afterwards (*after* ^{prep}), as the scarcity-of-provisions ^{acc} did not cease ^{impf inf} (*desist*), *that* they sought-for ^{impf} remedies.

He said ^{impf} (*asserted*) *that* he honored ^{impf} (*respected*) the Samians, because his (*him* ^{dat}) grandfather ^{acc} (*art.*) was buried ^{a 2 inf} at-the-public-expense by the Samians ^{gen}.

I heard ^{a 1} *that* he used-to-say (*say* ^{inf}) *that* a big man in-armor seemed ^{impf} to stand-over-against ^{a 2} him ^{dat}, whose (*the* ^{gen}) beard ^{art} shadowed ^{impf inf} all his (*the*) shield.

And after the relative, when the oratio obliqua occurs.*

They said ^{impf} *that* his (*the of him*) daughter dying ^{a 2} (*dy-ing-off*), who (*the*) was ^{inf} his (*him* ^{dat}) only child, was-the-commencement (*first* ^{adv} *began* ^{a 1 inf}) of his miseries (*ills* ^{gen}).

8. *After verbs to "say," the constructions of the accusative with the infinitive, and of ὅτι and ὥς are intermixed.*

He says that Tissaphernes ^{art} does not bring (κομίζω) the ships, and that, not giving *the* provisions (*nourishments*), he distresses the navy.

Vice versâ the construction of the accus. with the infin. passes in-to that with ὅτι or ὥς.

Sometimes ὥς or ὅτι is followed by an accus and infin. :

Have you had ^{a 2} a hope that *the* Gods ^{acc} will have ^{inf} a (*some*) care (*concern*) of me so-that I shall be saved ^{a 1 inf} ?

In many cases this may be accounted for by an involved construction. Sometimes ὥς precedes the primary verb :

The Scythians say that (ὥς : *to be put at the beginning*) *theirs* (*the their*) is the newest of all nations.

* [Thus, too, after the *formula* ἐφ' ᾧ, ἐφ' ᾧτις, and the relative particles. And with ὅτε, ἐπειδὴ, &c. as Plat. : Symp. p. 169. Sandford.]

I am-informed that this *man* served ^{a 1} (δονλεύω) in Samos.*

9. *The infinitive with the neuter of the article (Τὸ, τοῦ, τοῖς) placed before it, is often used as a noun. Thus τὸ ἐρᾶν means, 'the circumstance or act or custom of loving'; and is properly τὸ (χρῆμα, πᾶγμα, ἔδος) ἐρᾶν: The act, namely, to love.*

[With regard to the use of the infinitive as a noun, which may take place through all the cases, observe, 1. That the *Homeric Dialect* does not couple the article with the infinitive in this sense, but that the *Attic Dialect* does not dispense with the article, except sometimes in the nominative, rarely in the genitive, and sometimes in the accusative governed by a verb; 2. That not only the simple infinitive, but an accusative, or a whole sentence with the infinitive, may be thus used. Sandford.]

1. *Τὸ in the nominative: To spit and to blow-the-nose is still disgraceful to the Persians. (Here τὸ answers to our "to." So again:)*

To wear-a-sword is a custom which remains ^{rt} *(remains-in) to these continentals* ^{art}.

To live not (μὴ) honorably, is a great distress.

Not (μὴ) to learn ^{a 2} *these things, is better (superior-to) for you than to learn* ^{a 2} *them.*

The circumstance, that we being men should sin, is nothing wonderful.

Woe's (αἰ) me ^{dat} *the being-incensed at one sick is a vain thing (bad).*

The circumstance, that a man, even-if (κἄν) he (any-one) be ^{a b} *wise, should learn many things, is nothing disgraceful.*

* Matthiæ adds, perhaps rightly, Soph. Trach. 1238: Ἀνὴρ δὲ, ὧς ἐν-
κεν, or NEMEIN ἐπὶ φθίνοντι μοῖραν. But Brunck translates it: "Homo
licet iam videtur morienti mihi non exhibiturus debitam officii vicem!"
Matthiæ adds also a remarkable construction from Xenophon: ὧς γὰρ
εἶπεν, ἀπὸ τῶν αὐτομάτων χθὲς ἡκούτος πλοίου, ἡκούσα τινος ὅτι ἐλλείπερος μέλλει
ῥῆναι, &c.

2. *Tò in the genitive* :* He admonished ^{impf} him to be-careful-of-this (*attend-to the ^{gen}*), viz. to be as useful-as-possible (*most useful*.)

A sudden fate (*allotment*) deprived ^{a 1} him of life (*the to live*).

I saved ^{a 1 m} (*rescued-from: without augment*) mortals from going (*τὸ μὴ μολεῖν*) to the house of Orcus.

Nothing is to me more important *than* this (*the ^{gen}*) that (*ὡς followed by an accus.*, as noticed in p. 187) I should become ^{a 2 m} ^{inf} as-good-as-possible.

What is more delightful (*happy*) *than* this ^{gen} (*this the*), to be mixed ^{a 1} *with the earth* ^{dat} ?

Without wisdom (*the to be-prudent*).

They gave-them-these-orders (*proclaimed these ^{neut}*) on-account-of this (*the ^{gen}*), that they should not (*μὴ*) break (*loose*) the treaty ^{pl}.

They are-armed-with-a-spear on-account-of (*by-reason-of*) this (*the ^{gen}*), that no-one of the citizens should die (*die-off*) by a violent (*forcible*) death.

I have written ^{a 1} the motives why (*on-account-of-what*) they broke ^{a 1} (*loosed*) the treaty ^{pl}, on account of this (*the ^{gen}*), lest any ^{acc pl} should ever (*at-any-time*) ask ^{a 1} (*seek*) from-what such (*so-great*) a war arose (*was appointed* ^{a 2}).

3. *Tò in the dative* : That (*To-the-end-that*) those-of-you-who-wish-it (*the inclined of you*) may yet more disbelieve ^{subj} the ^{dat} fact that I ^{acc} am honored ^{a 1} (*respected*) by the Gods ^{gen} (*deities*).

To-speak of one's (*the peculiar*) benefits is like-rebuking (*similar to the to rebuke*).

By our-being (*the to be*) more experienced ^{nom} we are more daring.

A man seems to differ (*bear-apart*) from the other animals in this (*this the; as above*), that he longs-for honor ^{gen}.

* [*ἕνεκα* or *ὕπερ* is often understood. The New Testament affords frequent examples of this ellipsis.]

[*τοῦ* is used with the infinitive, but never, perhaps, without some negation, as *μὴ, μή τινα, μηδένα* following. *Viger.*]

He stormed-at ^{inf} the Medes ^{dat} on account of this (*the dat*), that they had-gone-away (*οἰχίσθαι*) leaving ^{a 2} (leaving-down) him deserted.

They gave-up ^{a 2} (*gave-beside*) to them those persons on the condition that they should use them ^{dat} justly.

Life is most delightful in the act of-being-wise (*to be-wise*).

4. *To in the accusative :*

I admire (*wonder-at*) this-part-of-your-conduct (*the of you*) that you are-considerate.

Thinking that not to stay (*endure*) and fight was safety, but to retreat (*retreat-privily*) as-quickly-as-possible.

To charge (*censure a 1 m*) to the Gods the thing that we have not (*μὴ ὡχι*) up-to this ^{gen} time obtained (*done-entirely inf*) all things whatsoever we pray-for.

Instructed ^{inf} in (*towards*) the-habit-of-wanting (*the to want*) things in-moderation (*moderate gen*).

But do you, on-account-of (*through*) the fact that you are a stranger, imagine (*Attic form*) that you will not be injured (*a. 1. inf. with ἄν*) ?*

I am (*have sprung-up a 2*) incapable of-doing (*the to do ; πρὸς or εἰς being understood*) this against-the-wishes of the citizens.

The article is often omitted before the infinitive :

To die ^{a 2} (*die-off*) is owed by us ^{dat} all. (*That is, Death is a debt we all owe.*)

He took it ill (*Say, He had a 2 some-thing the dreadful*) to-be-dishonored ^{mid} by Pisistratus.

To learn ^{a 2} is-youthful always to the old.

For me to receive ^{a 2} (*take*) any thing and to (*the*) go-without it, rests-with these men.

I put-off the answer (*αποκρίνεσθαι*) to (*unto*) the third day.

Nothing is so good as (*such-as : i. e. τοιοῦτον οἶον*) to hear ^{a 1}. (*That is, It is best to hear.*)

* [*ἕκαστα* often stands in the sense of "on-account-of" with the accusative of the infinitive, where in English a suitable casual proposition is put. *Matthia.*]

Nothing is so good as (such-as) to ask him. (*Here τὸ is supplied.*)

Preventives against-increasing (*i. e.* τοῦ).

Leisure for-marching (*to advance-with-an-army : i. e.* τοῦ) against (*upon*) the Greeks ^{acc.}.

The Etesian-winds are the causes (*authors*) of the circumstance that the river overflows.

He kept ^{a 2} the Cymæans from-doing these things. (Toῦ is understood. *Though ὥστε may equally well be supplied ; as in some of the sentences above : and in this following, where ὥστε μὴ may be supplied :*)

Trusting ^{pf mid} (Obeying) to the treaties which save you from-dying (*to-die* ^{a 2}).

You have made ^{a 1} the Persians to be free instead-of bond-men ; and to rule all ^{gen} instead-of being-ruled (*to be ruled ; i. e.* τοῦ) by others ^{gen}.

Sometimes the article before the infinitive seems redundant ; as in Τλήσομαι τὸ κατθανεῖν, Τὸ δρᾶν οὐκ ἠθέλησαν, Τὸ προειδέναι τὸν Θεὸν τὸ μέλλον πάντες λέγουσι, Τὸ (*i. e.* εἰς τὸ) μὴ βλέπειν ἑτοίμα, &c. But in reality it is not so ; and the infinitive in its very nature seems ALWAYS to suppose the article preceding it.

Sometimes the accusative article may seem to be put for the genitive : but this is very improbable ; and the construction should therefore be made out on other principles :

This prevented ^{a 2} (*held*) them from-pillaging the city.

(*Here ἐσχέ may have two accusatives : " This prevented them the doing so."*)

He dissuaded ^{impf} persons from-learning astronomy. (*Here also may be two accusatives.*)

They are compelled to have-a-care not-to-be-upset by wine ^{acc.}. (*But επιμελέομαι is sometimes followed by an accusative ; as in Plato : Τὰ τοιαῦτα επιμελεῖτο.*)

I am the cause (*author*) of-your-answering.

Τὸ may depend in the last example on ἐπεὶ, which may be understood in other cases also :

Like to *the* Goddesses except as-to-dying.

I will omit nothing in-regard-to-making-enquiries-about *the* whole truth with-respect-to these ^{gen} *things*.

You fought-perseveringly *for* the *circumstance* that-you-should-not-die.

Love (*Attachment*) shall soothe one of *the* daughters so-that-she-shall-not-kill (*i. e.* $\pi\epsilon\pi\iota$ or $\epsilon\iota\varsigma$) *her* husband (*bed-fellow*).

Do not ($\mu\grave{\eta}$) dishonor ^{a 1 subj} me in-regard-to-not-dying with you. (*That is, By thinking me unworthy to do so.*)

They did not wish ^{a 1} to do it (*the to do*).

10. *In exclamations the infinitive is used with or without the neuter $\tau\acute{o}$.*

O the *circumstance* that I, the unhappy, should-have-gone ^{a 2} (*gone-about*) more (*Attic*) than a thousand stadia ^{acc} of the way, trusting to a crow!

O the misfortune ^{gen}! O the ^{acc} *circumstance* that-I-should-chance-to-have-been-sent-for hither! (*Unless $\tau\eta\varsigma \tau\acute{\upsilon}\chi\eta\varsigma$ depends on $\tau\acute{o}$.*)

O dearest voice (*utterance*)! Ah ($\phi\epsilon\upsilon$)! The *circumstance* that I should hear ^{a 2} (*take*) the salutation of such a man after (*in*) so long a time!

The *circumstance* that I should suffer ^{a 2} these things! (*So Cicero: "Hoc vero non videre maximo argumento esset, &c."*)

11. *The infinitive is put after $\omega\varsigma$ and $\omega\sigma\tau\epsilon$.*

Oh-that (*If*) there was-present to me *the* tongue of Orpheus, that, having enchanted ^{a 1 acc} the daughter (*damsel*) of Ceres, I might take ^{a 2} you from Hell. (*Παρῆν ἂν may be supplied after $\omega\varsigma$: "By which means it would be present to me, &c."*)

He is said to have been ^{impf} so (*thus*) covetous-of glory that (*so-that*), while (*being*) yet young, he-was-unable-to-sleep (*to*

be-wakeful) at-night (*the-nights* ^{acc}). (*That is, ὥστε λέγεται ἀγρυπνεῖν.*)

You shall hear ^{mid} (*Attic*) all the discourse in a short (*brief*) time (*i. e. in a few words*). The affairs of the Persians have been destroyed-wholly, that it may be allowed me to-say-so. (*“ Ut verbo dicam.”*)

... Of the eyes and ears and, that it may be allowed me to-say-so, the whole (*all-together*) body.

That I may take on myself to show ^{a 1} it more-at-length, the-case-is-this (*it has thus*).

... That I may be allowed to liken ^{a 1} a small thing to a great one.

That it may be allowed to me to say ^{a 2} (*remark*), summing-up-all-together.

That (*So-that*) I-may-be-allowed (*to be*) to contrast these small things with great ^{dat} ones. (*Perhaps δοξεῖ may be understood before εἶναι.*)

Ὡς and ὥστε are often omitted here, and the infinitive is put absolute :

But afterwards (*after* ^{prep}), not to tell ^{a 2} (*remark*) the tale in a long (*much*) narration, some time intervened ^{a 2} and all things were got-ready ^{plup pass} (*made-ready*) by them ^{dat} for-their-return.

To speak ^{a 2} summing-up ^{a 2 acc} all things in one observation...

He was pierced ^{pf}, so to speak, more (*pl. neut. contracted*) than a net ^{gen}.

Ὡς and ὥστε are put with the infinitive in a limiting sense :

As far as it happens that I remember ^{pf pass} well. (*That is, As far as I recollect rightly.*)

As far as it happens that I find-out by-conjecturing (*a. 2. mid. part. Ionic*). (*That is, As far as I can conjecture.*)

As it happens to seem to me.

To all the grave and the frowning, as far as at-least they choose

(or, you choose) to use me ^{dat} as a judge, life ^{acc} verily is not life but a calamity.

You mean ^{acc} Iole, as-far-as it may be allowed that I should conjecture (guess). (That is, as I conjecture.)

Herodotus has supplied εἶσι : (i. e. εἴξεισι, licet).

But, as far as it is allowed me to conjecture ^{acc} (guess), I imagine (think-likely) that there were collected-together ^{acc} as-many-as (up-to) 50,000 (five ten-thousands).

Ὦς is omitted here also :

The Caunians are, as far as it happens to seem to me, indigent.

Ὅσον and ὅσα, "as far as," are sometimes in the place of ὧς and ὥστε :

As-far-as it happens that I know (ascertain : *pf. inf. shortened form*).

As-far-as it happens to seem to him.

12. The infinitive is frequently put for the imperative, particularly by the Poets.

Fight ^{inf} now against (upon) the Trojans ^{dat}

To whom ^{pl} do not (μὴ) come-near ^{inf}.

But let it thus become.

This infinitive depends on a verb understood :

Nor (Not-either) wish thou to contend (*contest*) with a king ^{dat}.

Remember ^{pf pass} to retire.

Sometimes the imperative and infinitive are intermixed :

King Jupiter, give (*Poët.*) to us good ^{acc} (virtuous) things, but drive-off ^{inf} doleful ^{acc} things.

The infinitive stands for the third person also :

If Menelaus kills ^{acc} Alexander, let the Trojans ^{acc} restore ^{acc} Helen.

Let her (the), having opened ^{acc} the doors of the sacred

house, place ^{a 2 inf} the robe, which seems to-her (oi) to be the most elegant, on the knees ^{dat} of Minerva (*Ionic*).

And let it occur ^{a 2 inf} to every man, that the-contempt-of (the to despise) invaders is manifested by (in) the might (bravery) of deeds ^{art}.

Before a person dies (ends : a. 1. subj. with *ἀν*), one should stop ⁱⁿⁱ nor call him happy (opulent). (Here *δεῖ* may be supplied.)

The infinitive is also intermixed with the subjunctive, used imperatively :

It behoves us to forget (place ^{a 2 m} forgetfulness) the-present (the now) wars ^{gen}, and let us go-to ^{a 2 subj} (come-on) all the temples of the Gods with dances ^{dat} lasting-all-night.

The infinitive is similarly used in supplications :

Ye Gods, do not (*μή*) allow that I ^{acc} should suffer (hit-upon ^{a 2}) slavery ^{gen}.

O Jupiter, grant that it may happen ^{a 2 m inf} (fall-out) to me to take-vengeance-on ^{a 1 m} the Athenians.

O Jupiter, grant ^{a 2} (give) that I may revenge ^{a 1 m} the death (decease) of my father.

Sometimes here also the imperative and infinitive are united.

Hence *εἰδε*, "I wish !" takes an accusative and infinitive. That is, I wish the Gods would allow that &c.

The infinitive is sometimes defective, as after *μέλλω*, "I am about to :"

And they were about ^{a 1} to throw him into Cæada ^{art} whither they had been wont (*plup. mid. of εἶω*) to throw (to throw-in) evil-doers.

They desolated (*πορθεῖω*) some (art. with *μεν*) of the cities, others (art. with *δε*) they were about to desolate.

13. *Εἶναι* is frequently used, by Attic authors, where it is thought to be redundant ; especially with *ἔχων*. Thus in Thucydides : Τὸν δὲ ἀγῶνα οὐκ ἐν τῷ κόλπῳ ἔχων Εἶναι παύσασθαι. Here *ὥς, ὥστε*,

may be understood : “ I shall not engage in the bay, (so at least as) to be willing (to do so).”*

They will not do *this*, so at least as to be willing.

From-whence the soul does not retire ^{mid} so as at least to be willing to do so.

They would endure (*opt. with* αὐ) the-whole (*whole the*) danger, and so too as to be willing.

This-Cadmus (*The Cadmus this*) went ^{a 2} (*withdrew*) to Sicily ^{acc} of-his-own-accord (*i. e., under the circumstances that he was willing*) and no-danger-having-come-upon-him, but *solely* from-a-feeling-of justice.

Εἶναι is thought redundant in other cases : But that εἶναι should be put in merely ‘*elegantiae causâ*’ is not to be supposed. At all events, there must have been an original reason for its insertion, which might afterwards have not been always adverted to by the writer :

They-advised-them-not to prepare a naval-battle, but assured them that the whole-matter (*all-together* ^{neut}) was *this*,† not-even to raise-against them their hands, but, having forsaken ^{a 2} the Attic territory, to colonize some other.

As-far-at-least-as-regarded-him (*The* ^{neut acc} at-least upon him ^{dat} to be) you were saved ^{a 1}. (*That is, περὶ τὸ εἶναι ἐπ’ ἐξείνῳ.*)

As-far-as-these-were-concerned (*The* ^{neut acc} upon them ^{dat} to be), you were placed ^{v^l r^l} in the most terrible dangers. (*Reiske, says Reize, here improperly supplies κατὰ or διὰ. Yet something of the kind must be supplied.*)

To-day-at-least.

With-respect-to-this.

With-respect-to-you-at-least.

* [ἐκὼν εἶναι non est simpliciter sponte sed quantum quis sponte quid faciat. Οὐδὲ μὴν φίλοις γε, οὐδὲ ξένοις ἐκὼν εἶναι γέλωτα παρεχέεις : Xen. Cyr. II. 2, 15. ut id quidem sponte facias, (*by choice ; if you can help it.*) Hermann.]

† Schweighauser translates it : “ Qui, apparatus navalis pugnae dissuadentes, summam rei in eo verti contendebant, ut ne,” &c.

14. Πρὶν ἢ,* and πρὶν, take an infinitive.

I do not think (*conceive*) that you ^{pl acc} will desist before-that one-of-the-two falls ^{a 2}. (*That is, before that THIS HAPPENS THAT one of the two falls.*)

Tremor took ^{a 2} your (σφῶν) limbs before you saw ^{a 2} (*beheld*) the fight (war). (*That is, before IT HAPPENED TO YOU THAT you saw the fight.*)

Πρὶν is repeated : (*generally by Homer.*)

Neither will Apollo restrain his heavy hands from the plague ^{acc} before (πρὶν . . . πρὶν) Agamemnon restores ^{a 2} the girl to her dear father.

Πᾶρος (*poetical*) is used as well as πρὶν :†

How (*As*) I-wish-that a storm ^{nom} had gone ^{a 2 inf} (*with-drawn*) bearing me forward, before (πᾶρος) these things ^{acc} (*deeds*) had happened ^{a 2 m inf} (*become*). (*'To bear forward,' is προφέρειν.*)

15. Sometimes with an infinitive a word must be supplied from a preceding proposition.

But the Lacedæmonians made ^{a 2 m} (*placed*) a law contrary-to-these-regulations of the Argives : for they made a law that, though not wearing-long-hair before this time, they should wear-long-hair from this time.

Sometimes an infinitive requires a word to be supplied which is the opposite of the preceding one :

The law commands (*impels*) the same (*Join "the same" in one word*) thing always, not permitting any (*no*) band (*concourse*) of men to fly from a fight, but commanding that, remaining in the

* Πρὶν seems to be a comparative, and to answer to πρότερον, PRIUS. Πρὶν ἢ, prius quam.

† [But when παρος is not used in this sense, equivalent to the Latin *priusquam*, it may be employed as an adverb, and sometimes as a preposition, in different constructions, both in *Hæmeric* and *Attic* poetry ; thus, Νῦν δὲ περ μέν ακουσον, ἐπει παρος οὐ ποτ' ακουσας. *Hem. Od. z, 325. Sandford.*]

ranks (*order : singular*), *they* should vanquish or perish (*utterly-perish*).

The Athenians changed-their-decision, *decided now* not (*μή*) to make ^{a 1 m} an alliance *with the* Corcyreans.

PARTICIPLE.—III.

1. *The verbs to 'hear, see, know,' take another verb in the participle. The rule is here the same as with the infinitive : "If the subject of the participle be the same as the subject of the other verb, the participle is put in the nominative : If it be the same as a preceding noun in the genitive, dative, or accusative, the participle is in the genitive, dative, or accusative respectively."**

I heard ^{a 1} him ^{gen} reasoning about friends ^{acc}.

When (*with* *ὅν* *postfixed*) he hears ^{sub} (*hearkens*) *from* any-one ^{gen} of Orestes ^{acc} coming ^{ut}.

We-should-not-hear more pleasantly *the* sound (*noise*) of a harp than *the* news that the Cyclops ^{sing} had-perished (*been ruined : Attic pf. mid. part.*).

And now I see (*mark*) that-I-err (*sinning-thoroughly* ^{nom}). (*That is, Erring I perceive it. Εξαμαρτάνοντα would mean that ANOTHER erred. The difference is manifest in the succeeding example :*)

The commanders of the Athenians saw ^{impf} (*marked : with* *ε* *prefix*) that *they themselves* did not succeed ^{nom part pf} (*go-*

* [The participle is put with a verb in the same manner with the Latin infinitive, when it is simply the object, not the end or purpose, of the verb that is to be expressed. Thus, in the proposition, "I command you to write," the infinitive expresses the end or purpose of the first verb. On the other hand, in the propositions, "I saw him fall, I heard him say, scio me esse mortalem," the infinitive expresses merely the object of the verb; and, therefore, in such propositions the Greeks use the participle after the verb. In this situation, the *case* of the participle is determined in the same manner as the *case* with the infinitive, and the reciprocal pronoun is generally omitted with it also. *Lockhart's Greek Idioms.*]

straight) in their (the) attempts, and that the soldiers were grieved ^{acc part pr} at the staying ^{dat}.

You see (look-on) me ^{gen} going (creeping).

They know (are-familiar-with) that they are brought-up ^{a 2 pass nom} (nourished) in sundry calamities.

Knowing (εἰδότες) that-they-would-not-have-been-able ^{nom}.

But know (contracted form) that you shall suffer (pay ^{nom fem part} a deserved punishment (recompense).

Know (as above) that you are ^{part nom} troublesome.

Know (as above) that Creon will come ^{part acc} to you for-the-sake of these things.

Philip is-not-ignorant that he says ^{nom part} these things not justly (just).

You are-conscious (know-with ^{pf mid} : with contraction ; and addition of θα) that you are ^{nom part} not faithful-in-your-oath towards me.

When ξυνεῖδω,* ξυνεῖδημι, συγγνώσχω, take the dative after them, then the participle is of course in the dative :

I was-conscious (ξυνήδειν ; i. e. ξυνηίδειν, ξυνηιόηκειν) that-I-knew (to myself knowing) nothing. ('To know' is here εἰσταμαί.)

We are-conscious (know-with ^{pf mid}) that-you-were (you ^{dat p2} being) most eager at-the-beginning-of (by) this ^{art} present war ^{acc}.

We forgive ourselves ^{dat} not having-done ^{a 1} rightly.

2. The verbs also to 'perceive, discern, consider, observe, experience,' take a participle. These are allied to those of seeing and knowing :

Whom soever I (εγών) shall perceive willing to sculk apart-from the fight ^{gen}.

He will discover ^{mid} (learn-from) that he has erred ^{a 2 part nom}.

* [With this verb the participle is put either in the nominative, because the same subject is contained in the persons of the verb, or with relation to the dative of the accompanying reflexive pronoun, in the dative. *Matthiæ*].

I perceived ^{a 2 m} (noticed) that I was incensed ^{nom fem} without-reason.

Having perceived ^{a 2 m} (noticed) him to-be-angry ^{part acc} with (towards) his (the) mother ^{acc}.

Have you ever (in-any-way-at-any-time) observed ^{pf pass} (noticed) me ^{gen} either bearing-false-witness or doing any other unjust thing? (The interrogation is not expressed.)

I perceive (find) that this ^{fem} alone will-be (*av* with a. 2. part. of γίνομαι) the turning-off of the impending evils.

I perceived (was finding) that-I-could-accomplish (fut. part. mid. with *av*) this in-no-other-way.

Also the verbs to 'show' (i. e. to make to SEE) or to 'hide':

I will show (reveal) first ^{acc neut pl} that-I-am wise, then (after-that) that I am prudent, lastly that I am a great friend to you.

I will show (reveal) that she does not (*μη*) say ^{acc part} just things.

Has time ^{art} neither evidenced ^{a 1} these hopes to be futile?

Your eye argues you ^{gen} to be-kindly-disposed.

He is found-out (taken-in-the-act) to be bad towards his friends.

Whoever (Who) appears-clearly (subj. of φαίνομαι with *av*) to do ^{part} well to his-former-friends, it is clear that he will do-well-to ^{part} his-future-friends also.

Having learnt ^{a 2} that-the-death-of-Smerdis (the of Smerdis death that) was kept-from-being-known ^{opf impt} (hidden) to-have-taken-place (a. 2. m. part. nom. of γίνομαι).

3. Also the verbs to 'recollect, forget,' which are connected with those of knowing:

He remembered ^{plpf pass} having said ^{a 2} (remarked) &c.

He (ὅγῃ) suddenly forgets (forgets-about) that he is-sad.

All these verbs are frequently followed by *ὅτε** The verbs to 'remember' take also *ὅτε*, 'when':

* Both constructions are united by Thucydides, 4. 37, in an anacolu-

I remember ^{pf pass} also this, when to (*the^{neut}*) rule well seemed ^{impf} to me to be an enormous work.

Do you not remember ^{subj} (*call-to-mind*) when you were hanging (*suspending^{pass}*) from-on-high ? (*Express the interrogation by ἤ: which however may mean "verily."*)

'If you mention,' says Porson, 'at once the thing and the time it took place, that is more than if you mention the thing only.' So that ὅτε seems to include ὅτι. Οἶδα, ακούω, λέγεται, &c. also take ὅτε.

4. The verbs also to 'overlook, disregard, permit to happen,' take a participle. These are opposed to those of observing :

It is necessary for them not (*μὴ*) to overlook (*i. e. pay no heed to*) the wall building-by-their-side (*building-beside^{pass}*).

Do not (*μὴ*) see ^{a 2 subj} (*behold: i. e. behold without heeding*) me killed (*having died^{a 2}*) by the citizens ^{gen}.

To bear-to-see-without-hinder-ing-it their (*the of them*) territory being laid-waste.

Will Jason put-up-with *this, that* his sons should suffer ^{part} these things ?

Minerva will not endure (*bear-with*) being conquered.

They assert that the son of Alcmene endured ^{a 2} (*tolerated*) being sold. ^{a 1 p} (*πράσσω, fut. πράσω*).

I am-not-contented (*not content-myself*) with living ^{nom} on these ^{neut dat} terms.

Bear-with thy lot ^{gen} (*deity*) being changed (*metamorphosed*). (*That is, the change of thy lot.*)

Connected with the last sentences are those where participles follow the verbs to 'persevere, continue'; and the opposites to 'be tired, leave off':

I have persisted ^{pf pass} in doing nothing unjust.

thon: Γνοὺς δὲ ὁ Κλέων καὶ ὁ Δημοσθένης ὅτι, εἰ καὶ ὁποσομοῦν μᾶλλον ἐνδύσονται, ΔΙΑΦΘΑΡΗΣΟΜΕΝΟΥΣ Αὐτοὺς ὑπὸ πῆς σφετέρως στρατιᾶς, ἐπαυσαν τὴν μάχην." *Matthiæ.*

They continue (*finish-through*) being-in-peace (*leading the peace*).

I passed-through ^{impf} bloody (*sanguinary*) days in waging-war.

Leave-off ^{a 1 m} (*Desist*) talking-nonsense.

He left-off ^{a 1} (*put-by : Poët.*) crying ^{a 1}.

I omit (*lack*) saying ten-thousand other *things*.

To make-to-cess any-one from talking (*prating*).*

Do not ($\mu\eta$) tire ^{a 2 sub} in doing-well-to a friend.

The stranger was assiduous in beseeching.

He was-urgent ^{impf} in saying these *things*.

Deioces ^{art} was constantly (*constant*) being talked-of (*cast-before*) and extolled by every man ^{gen}.

He was full of anger. (*Say, He was crammed being incensed.*)

Connected with the last verbs are those of being beforehand and behindhand in doing any thing :

You have-said ^{a 2} (*given-out*) that I am-the-first (*begin*) in insulting ^{tem} you. (*That is, that I do so without provocation.*)

Perform ^{a 1} the things-which-remain, in-order-that every-one (*any*) of the barbarians may in-after-time be-cautious ^{sub mid} (*guard*) not ($\mu\eta$) to be-the-first (*begin*) in doing furious deeds against (*to*) the Greeks ^{acc}.

But my (*the*) spirit (*soul*) already appears to fail ^{a 2} from-the-part-where, as it-is-reasonable to suppose, it begins (*commences*) failing to all.

He is emulously-desirous not-to-fail in doing well to those-who-do-well-to ^{acc} (*the doing-well-to*) himself.

Εοικα (*I seem, I am like*) takes an accusative or a dative of the participle : †

* [Παύειθαι has almost always a participle ; seldom an infinitive. *Tiger.*]

† [εοικέναι, "to appear," takes the infinitive ; but when it signifies also "to resemble," it may take the same action, which is otherwise in the infinitive, in the dative of the participle. *Matthiæ.*]

He seems as-if-he-were-going-to-sacrifice-for-the-success-of
(sacrifice-for : nom. part. fut. mid.) his (the) versifying ^{gen}.

You are like one-who-thinks ^{dat} that luxury and costliness
are happiness ^{acc}.

Sometimes with the verbs of this Rule the participle ὦν is omitted :

Know (contracted) that you are safe.

I will show you to be bad.

Who can-be-found (a. 1. p. opt.) so (thus) envious as-to-sup-
pose &c. ?

5. *Sometimes, when the subject of the participle and of the fore-
going verb is the same, the participle is put in the accusative instead
of in the nominative :*

I am aware that I (myself) am-not-always-mild (do not cleave-
steadfastly-to the mildness ^{dat}).

The verbs mentioned in this Rule sometimes takes an accusative.
As ἴσθμι, οἶδα, ἐπίσταμαι* γινώσκω, συγγινώσκω, πυνθάνομαι, αἰσθάνομαι, ἀνέχομαι, παύω, δῆλόν ἐστι, &c. :

Know (contracted) that I will-not-speak (μὴ εἰπῶν) falsely.

6. *The verbs λαμβάνω and φθάνω take a participle.*

1. Λαμβάνω is properly ' I escape the notice or observation of' :

We differed nothing from our children^{genit} without-perceiving
it ourselves ^{acc}. (Say, Differing nothing ^{neut} we escaped-the-no-
tice ^{a 2. †})

It did not escape the observation of Amasis that Polycrates

* "In Soph. Antig. 472, εἰκεῖν οὐκ ἐπίσταται κακοῖς, means, knows not how, is not able, to yield ; and the infinitive is regular." *Matthiæ*.

† [The sentence given above may be better understood by attending to the following remark : "Λαμβάνω is often joined with a participle ; when the latter may be translated as if it had the same form as the part of λαμβάνω with which it is joined, and the former by secretly ; without discovery or observation." *Viger*.]

was very fortunate. (*Polycrates* ^{art} *did not escape-the-observa-*
tion-of ^{impf} *Amasis* ^{art} *greatly prospering* ^{nom.}.)

Themistocles ^{art} had-these-things-unknown-to-others (*escap-*
ed-notice ^{impf} *having these* ^{neut}).

It was difficult for them ^{dat fem} to escape-being-known-to-
have-stolen (*escape-notice* ^{a 2} *having stolen* ^{a 1}) the-garments
(*Join these two words*).

Does it not-therefore seem to you to be advantageous that-
we-should-consult-about-these-things-in-secret (*the* ^{neut acc} *us* ^{acc}
to have escaped-notice ^{pf mid} *consulting-about these* ^{neut}) ?

Every thing was burnt without being perceived. (*Say, All*
^{neut pl} *escaped-notice* ^{a 2} *been burnt-downright* ^{a 1 p.}.)

I was ignorant that there is no Jupiter. (*Jupiter* ^{art} *had es-*
caped-the-observation-of ^{mid} *me* ^{acc} *not being* ^{nom.}.)

If a man should wish ^{opt} to be-serious ^{pf pass} always, and-
not to unbend himself by-turns into mirth, he-would-insensibly-
become-mad (*he would-escape-the-observation-of* ^{a 2 opt with av}
[*himself*] *being mad* ^{a 1 p nom}).

Cræsus ^{art} was-unconsciously-supporting (*was escaping-the-*
observation-of [himself] *supporting*) the murderer of his (the)
son.

Unawares ^{a 2} he fell (*fell-in* ^{part a 2}) into the midst ^{acc} of the
enemy ^{acc pl}.*

Λαθάνω is often put in the participle :

He leapt (*plup. pass. without augment or aspirate*) from the wall
unnoticed (*having escaped-notice* ^{a 2}).

Instead of the participle, *ἔτε* is used :

Neither did Jupiter escape-the-observation-of ^{a 2} Ajax, when
he gave ^{impf} (*Poët.*) victory to the Trojans.

2. *Φθάνω*, *φθῆμι*, &c. are properly,† 'I come before, am before, I

* [Virgil in *Æn* : II. 377, has imitated this construction ; *sensit medio delapsus in hostes*.]

† Hermann makes the proper meaning of this word to be 'I leave off. Buttman makes it to be 'I put off.' Neither of these will be readily conceded. *Φθάνω* or *φθάω* seems to be for *ἀφθάνω*, (as *κτιδῆν* for *κτιδῆν*)

precede, get before, anticipate; hence it often conveys the idea of "rapidity of action or ease."

The Scythians anticipated^{a 1} the Persians in coming^{a 2 m} (coming-from) to (upon) the bridge^{acc}.

Your (pl.) city would long (much^{neut acc}) precede (opt. of φθῆμι with κε) this event by being overthrown. (I. e., It would be overthrown long before this happened.)

They anticipate ("are-beforehand") their enemies in making-war (warring).

They anticipate seizure by flying^{nom}. (I. e., They precede all others by flight; or, They leave all other things and fly before doing any thing else.)

The opt. of φθάνω with οὐκ and αν is sometimes employed to signify the certainty of some future event:

Will you not anticipate (opt. with αν) all other things in telling (speaking) me? (i. e. Tell me immediately.)

Will you not anticipate (as above) all other things in performing this?*

Canst thou not make haste (opt. with ἄν οὐκ ἄν) to invest (hiding-with) thy form (frame) with these (dat. of the art. joined with δε).

Sometimes the interrogation is neglected, as in Eurip. Orest. 924, Εἰ γὰρ ἀρσένων φόβος 'Εσται γυναιξιν ὅσιος, οὐ φθάνοιτ' ἐτ' ἂν Θνησκοντες, ἢ γυναιξὶ δουλεύειν χρεῶν. But either the interrogation was disregarded by the expression becoming idiomatic, or the interrogation must be supplied in such passages.

Φθάνω with the participle of a verb may be often rendered in English by that verb:†

from ἄπτομαι, a. l. p. ἤφθην, ἄφθην, I touch. So that φθάνω πρὶν is, I touch a thing before another does.

* The Editor of the Remarks on Matthiæ thinks this a wrong explanation, and says that the interrogation has no place here. Brunck supports the interrogation, and is undoubtedly correct.

† [By a reverse of construction the participle of φθάνω itself is often joined with some other verb, the sense remaining the same; as, ἀνέτεξε, καὶ φθάσας, you opened before I could knock. Note to Viger.]

The infantry ascend (*precede having ascended* ^{a 2}) the hill before ^{adv} the Syracusans ^{acc} came-up ^{a 2 m inf}.

They-were-banished from the island, before (*before* ^{adv} than) the Goddess ^{acc} became ^{a 2 inf} mild to them.

You-would-be-enslaved before (*ἢ : i. e. πρότερον ἢ*) any-one ^{acc} of us heard ^{a 2 m inf} (*learnt-by-enquiry*) of it.

Πρὶν seems to be understood in the following sentence :

The Lacedæmonians did-not-hear-of the war ^{acc} round (*about*) Attica ^{art}, before also neglecting ^{a 1} (*not-caring*) every-thing-else (*all the other* ^{gen}) they were-come to-succour (*warding-off* ^{lat nom}) us ^{dat}. (*That is, On hearing it they immediately came to succour us.*)

Φθάνω, 'I come before, prævenio', means also, 'I prevent' :

She scarcely prevents herself from-falling on-the-ground, by falling-into (*falling-in* ^{a 2}) her chair ^{dat} (*thrones*).

Φθάνω is put in the participle, like λανθάνω :

If (*If-altogether*) he might wound ^{a 1 sub} him first (*a. 2. m. of φθῆμι : i. e. having anticipated him*).

It was (*became* ^{a 2 m}) in my mind to say ^{a 1} (*remark*) these things which (*whatever*) you, anticipating ^{a 2} (*φθῆμι*) me, advance ^{p1} (*bring-forward*).

Φθάσας is thus peculiarly used by the Attics.

The infinitive is also found after Φθάνω :

Who knows (*has ascertained* ^{p1 mid}) if Achilles may-be-first-struck by my spear (*wooden-spear : dat. poet.*) so as to lose ^{a 1 inf} (*ruin*) his life (*spirit*) ?

A depraved man might-perhaps-die (*i. e. might perhaps anticipate so as to die*) before he was punished (*gave* ^{a 2 inf} *compensation*) for his misdeeds ^{gen}.

7. Τυχάνω, 'I chance, happen,' takes a participle.

It behoves me to say to you ^{acc} the things which I am-chancing to think-of.

About (*As*) fifty heavy-armed-men chanced ^{a 2} to sleep in the market-place.

He said (φημι) *that he happened* ^{a 2} then to be (*being, Ionic*) with (*together*) Damaretus.

So also κυρέω, (*poetical*) 'I chance, happen' :

See (*Mark*) whether (μή) he happens ^{aub} to-be-lying (*a. 1. part. p. of κατακλίνω*) asleep ?

The participle ὢν is frequently wanting in this construction :

If any-one of the spectators happens to be well-disposed to us.

Although (*If*) I chance to be old, the strength (*powerfulness*) of this territory has not grown-old ^{pf}.

Dwelling amidst which laws ^{sc} they chanced ^{impf} to be the most-fortunate of the Greeks.

He happens to be now in the fields.

These verbs stand also in the participle :

To give ^{a 2} the thanks which (*with περ postfixed*) I promised ^{a 2}, chancing to do so.*

He was near as-he-chanced (*chancing*).

S. The participle is often used for the infinitive. Thus, instead of the sentence Εὐμφορόν ἐστι ταῦτα πραχθῆναι, 'It is convenient that these things should be done,' the Greeks say also :

These things are convenient to be done (*being done* ^{a 1}).

Thus also :

It is better for us to war (*warring*).

The ^{dual} guards are competent to prevent (*preventing*) it.

The city will not allow them ^{dat} to transgress (*transgressing*) the law.

The participle is put after verbs which properly require the infinitive :

If they will endeavour ^{mid} (*Ionic*) to make-an-attack ^{a 2} . . .

* Brunck explains it as an hypallage for ἐτυχὸν ὑποσχόμενος. [Porson differs from Hermann here, taking τυγχάνων to mean, *if I obtained what I asked*. Sensus est, *quam promisi si ipse a Theseo id quod peterem consequeretur*. Note to Viger.]

I do not refuse to die (*dying* ^{a 2 fcm}).

They made *them* to be dishonored ; and *with* such a dishonor ^{acc} (degradation) that (*so-that*) they could (*αυτίους εἶναι*) neither (*not-either*) rule ^{inf} nor (*not-either*) buy ^{part acc} any thing or sell ^{part} any thing.

"Most of these verbs," says Matthiæ, "in the places where they are joined with the participle, seem to be considered as independent verbs, not requiring the addition of their reference to complete their meaning, and the other verb as an accessory definition of the same, not as the necessary result of them."

The participle is put for the infinitive also after the verbs to "say, announce" :

You were announced ^{a 1} to be mad ^{a 2 p part} ("as being mad")

He speaks-out intelligibly that his companions (*allies*) are-perished ^{pf mid part} (*ruined : with redupl.*).

A report went-through ^{a 1} (*rushed-through*) the army that your daughter was come (*come-from : pf. pass. part.*). (*Here εἶναι may be understood.*)

9. *Participles in one part of a sentence often depend on a verb in another part of it.*

She-who-was-queen next-to (*second neut acc*) her ^{gen}, *she* whose (*the dat fcm*) name was Nitocris,—and she (*this*) was (*having become* ^{a 2 m}) more sensible than she-who-reigned ^{gen} before—left ^{a 2 m} the monuments (*records*) which (*the*) I will commemorate. (*The principal verb ἐλπίετο extends its influence to the parenthesis.*)

The Corinthians promised ^{a 1 m} (*received-up*) their (*the*) aid (*punishment*) both in-accordance-with (*according-to*) justice ^a (*the just neut*), and at-the-same-time from hatred ^{dat} (*hate*) of the Corcyreans, because they neglected ^{impf} them ^{gen}, being ^{neut a} a colony-of-theirs (*colonists*) ; for neither (*not-and*) did-they-give (*giving*) them the usual prerogatives (*contracted*) in the common

assemblies-of-all-the-people, nor (*not-and*) (*Here διδίντες depends on παρημέλουν repeated.*)

In dialogues, the answer of one speaker is often united to the words of another by a participle :

I will go-through ^{pr} each *thing* in-order, having begun ^{a 1 m} from the first.—*Do so*, having shown (*revealed* ^{a 1}) at-least first what you have in your (*the*) left hand.

We-have-insensibly-purged *the city*.—Being-prudent for-sooth (*at-least*) we did so, said-he.

*In numerous cases, particularly in writers of an involved style, the participle is put for the finite verb through mere negligence or inadvertence.** [St. Paul uses the part. thus in *Rom. v. 11.*—*xii. 9, 16. Phil. iii. 4. Heb. viii. 10.—xiii. 5.*]

10. *Several participles are frequently placed together without a conjunction : particularly in poetry.*

Him (*The*) she found ^{a 2} sweating, busying-himself about his bellows ^{acc}, earnestly-engaged. [*The conjunction, if inserted here, would represent these verbs as three separate actions.*]

When οἱ with the participle of a verb is turned by ‘those who —’, the same verb is often put as a finite verb as well as a participle.

Saying what, did those-who-calumniated (*the calumniating*) calumniate ^{impf} ?

The path ^{acc}, by (*through*) which ^{acc} those-of-the-Grecians-who-were-taken-captive at (*in*) Thermopylæ were taken-captive ^{a 1}

They say (*assert*) that those-who-did (*the doing*) these things did ^{impf} them being overpowered (*worsted*) by pleasures ^{gen} or by pain.

In other cases also, a verb and a participle of the same verb are put together :

* [Videor mihi posse contendere, participium, nisi ubi aut casu absoluto ponatur, aut verbum εἰμι (idque plerumque, nisi semper, in præsenti tempore) intelligi possit, rarissime poni pro verbo finito. *Hermann.*]

Were-we-to-affirm *that* all the inconsiderate are-mad, we should affirm (*opt. impf. with ἀν*) rightly.

What knowledge having obtained ^{a 1 m}, should we have obtained ^{a 1 m opt} it rightly? (*Put ἀν before "having obtained."*)

Seeing they do not see.

Obeying I with-difficulty (*or hardly*) obeyed ^{a 1} ("To obey" is ὑπακούειν.)

... Unless (*Provided-not*) fleeing me you flee ^{a 2 sub} (*fly-from*) into the air.

We may here notice ἐφη λέγων in Sophocles, and λέγει φᾶς in Herodotus.

11. The participle, in the sense of the relative with the finite verb, is sometimes referred to an infinitive. This construction is imitated in Virgil, *Æn. xi. 383*, "*Proinde tona eloquio, SOLUTUM tibi.*"

He persuades Orestes ^{acc} to kill ^{a 1} his mother; an action which-carries (*bearing^{neut}*) with it a good-report not-amongst-all.

12. The participle in definitions of time is often joined with αὐτῶν, εὐθὺς, μετὰζὺ, ἅμα; the latter with the dative.

The Greeks say-of Bacchus that when born ^{a 1 m} Jupiter sewed ^{a 1 m} him up immediately (*on-the-spot*) in (*into*) his (*the*) thigh. (*To 'sew-up' is ἐνράπτω.*)

When born ^{a 2 m} we immediately saw ^{impf} (*marked: with Attic prefix*) and heard.

Necos left-off ^{a 1 m} (*desisted*) digging this ditch in-the-midst. Say, in-the-midst digging left off.)

While-you-were-speaking (*You^{gen} saying*) mean-while a voice (*language*) came (*became^{pf mid}*) to me. (*Λέγοντός σου is governed by μετὰζὺ: or it is the genitive absolute, of which more hereafter.*)

The next summer ^{gen}, immediately with the spring (*together-*

with the spring^{dat} immediately commencing), they were compelled^{a 1} to fight-a-naval-battle^{a 1}.

As-soon-as-the-horse-had-done-this (*Say, At-the-same-time-with the horse^{dat} having-done^{a 1} this*). . .

13. The participle is often put alone, τῷ ('a certain person') being understood.

There came^{a 2} certain persons bringing (leading) goods (riches) from (from-beside) the Indus^{gen}.

I was-distant^{impf} (was-absent) as-far-as (so-far-as) a person can-bawl.

Nor (Not-and) is it fitting that a person under (using^{pf}) such a calamity^{dat} should go^{inf} (go-on) to persons-of-like-age-with himself^{acc} who-are-in-a-state-of-happiness.

So τῷ is understood:

If he thinks that he has suffered^{pf mid inf} at-my-hands any think in word^{p 1} or (and-whether) deed^{p 1} leading (bearing) to mischief^{acc}, there will not be any longer to me a desire (regret) of life.

14. The following constructions of the participle of ἀρχομαι are observable.

I imagine that the-greater-part (the many) of those-who-hear (the hearing) me still object, beginning^{a 1 m} with (from) Thrasy-machus (that is, and particularly Thrasy-machus.)

As I said^{impf} in the beginning of my discourse.

You affirm that your-resources are great, so-that you want^{inf} (require) nothing^{gen} (not-any-thing), beginning (a. 1. m. neut. acc. pl.) with (from) the body, ending with (unto) the soul.

There are good things to those-who-dwell-in that^{art} continent; beginning (a. 1. m. dat. pl.) with (from) gold, there are to them silver and brass and variegated raiment (clothes^{ais}) and slaves.

In the beginning and to (through) the end^{gen it}.

15. Τελευτῶν, "now settling the matter," is used for "at length."

At-length I-went.

At-length, having taken ^{a 2} a book, he departed ^{a 2}.

At-length, they imagine *they* have become ^{inf p mid} most-wise ^{a+m} persons.

16. Where we would say, 'He brought it and gave it,' the Greeks say, 'Bringing, or having brought, he gave it.' This idiom is perpetual.

Hector bringing gave ^{a 1} him a sword.

Leading a horse, he put ^{impf} (Ionic) it in the hands of Menelaüs.

Having made-haste ^{a 1} bind (you shall bind ^{dual}) him.

Having come ^{a 2} (arrived : contracted) learn.

Hector having lifted ^{a 1} a stone was carrying (bearing) it.

Having taken ^{a 2} one, batter ^{a 1} him with a stone ^{dat}.

17. Verbs of motion are accompanied with ἄγων, φέρων, &c.

I am-come bringing these things.

He came ^{impf} leading two-thousand heavy-armed-men.

He came ^{impf} having two-thousand heavy-armed men.

18. The verbs 'to be' are used with participles :

I should-have-been (^{impf. with ἄν}) long-ago coming (tending) to you, if we had not (μὴ) seen ^{impf} (λειτουργῶ) Ulysses coming (tending) to us ^{acc}.

If these things are-so (having thus).

The Carians showed-how (are the having showed-down ^{a 1}, that is, are they who showed how) to fasten crests on helmets ^{accus.}.

The Pelasgians were persons who-spoke (casting : i. e. sending out) a barbarous tongue.

He said that he-would-ask (require^{ut inf}) nothing-which-could-lead (no-one^{neut} of the^{pl neut} as-many-as^{neut} is bringing^{pl}) to dishonor^{acc}. (I. e., of such things as lead &c.)

I beg-of you, do not (μή) become^{a 2 m subj} one betraying^{a 2} us. (I. e., do not betray us.)

We Gods are persons who-have-suffered always most horrible things. (I. e., We Gods have suffered &c.)

Are (έπλσ) you one who-has-forgotten me^{acc}, Achilles? (I. e., Have you forgot me?)

19. *Έχω also is used with participles.**

I do not like (am fond-of) having concealed^{a 1} it in my house (abode) to have much wealth.

Cræsus^{art} having subjected^{a 1 m} under himself^{dat} all the others held^{impf} them in that situation.

Whom^{pl} you have enslaved^{a 1} (active voice) keep so.

Inform^{a 1} (i. e. tell) me on account of what (όςου) thing^{acc} having indulged^{a 1} (made-to-stand) such a fury you keep-it-fast (have).

They affirm that Creon^{acc} having published^{a 1} such things holds to them.

Having dishonored^{a 1 fem} the rites of the Gods, keep to it.

The last is often translated barely, 'Dishonor the rites of the Gods.' But more seems to be implied. And Matthiæ, after asserting that έχω with a participle frequently forms only a circumlocution, and after introducing in support of it συμπαραινέσας έχω from Aristophanes, says thus: "Yet here also the idea of PERSEVERANCE seems to be expressed more definitely than by the simple verb."

20. *What is the ABLATIVE absolute in Latin, is generally the GENITIVE in Greek.*

God willing (wishing), envy avails nothing^{acc}.

* [Chiefly with participles of Aorists. Viger.]

The enemy ^P having been seen ^{A¹ P} (*discovered*), the citizens fled ^{A²}.

These genitives are governed by prepositions understood : signifying 'in the case of,' 'on account of,' &c.

This absolute participle is used in Greek, when the action expressed by the participle does not refer, or does not refer entirely, to the subject of the principal proposition. In the second sentence above, others may be supposed to have seen the enemy besides the citizens.

This also distinguishes the Latin from the Greek. The Latins say, 'Viso lupo, diffugerunt oves'; the Greeks say :

Having seen ^{A²} (*beheld*) the wolf, the sheep (*ὄϊες* : *which is the plur. fem.*) fled ^{A²} (*fled-from*).

Having heard ^{A¹} these things he was gratified ^{A¹ P}.

The Latins were obliged to use these constructions, from want of a perfect participle in the active voice.

In Greek, when the subject is the same in both propositions, the participle is sometimes not put in the case of the common subject, but absolutely ; 1. In the nominative :

Expelling (*Pumping-out* ^{nom masc}) only-but-now one wave of evils which were in my mind ^{dat} (*understanding*), another seizes (*lifts*) me behind (*from-the-stern*) in-consequence of your words ^{gen}.

Shame (*Modesty*) possesses me, being ^{nom fem} (*lighting-on*) in this condition in-which I am now. (*For αἰδώς μ' ἔχει is the same as αἰδέσθαι.*)

It appeared ^{impf} to them more secure to hold Ægina, having sent ^{A¹ masc} men-of-their-own-as-colonists. (*For φαίνοτο is the same as ἐψηφίσαντο, 'they voted'.*)

2. In the genitive :

You-ought (*You-owe*), as-I-have-anticipated-you-in-doing kind things towards you, to recompense me with kind ^{dat} things.

Just-as-I-was-taking-in-hand to consider-of ^{A¹} the defence ^{gen} I should make before (*towards*) the judges ^{acc}, my (*the*) guardian-spirit forbade (*withstood* ^{A¹ P}) me.

He affirmed ^{a 2} that they would wear ^{ful} them out both for other-reasons and because-they-now-ruled-the-sea. (*"I wear out"* is *εκτρυχώω*.)

3. In the accusative [used particularly by the Attics]; which case arises generally from a change of the construction.

As in Plato: Τοὺς οὖν Ἀθηναίους ἀγανακτοῦντας
βουλευομένοις αὐτοῖς δοκεῖν κράτιστον εἶναι.

A kind of dative absolute takes place often, when the subject is in the dative:

Hippocrates ^{dat} (art.) being about Delium ^{acc} (art.), when (as) it was announced ^{a 1} to him that the Bæotians were-coming-upon-him (come-on), sends &c. (*Here αὐτῷ is unnecessary.*)

Sometimes, in cases where the subject is not the same in both propositions, the NOMINATIVE ABSOLUTE is used for the genitive absolute:

Bad words made-a-loud-noise ^{impf} as they spoke among one-another, guard ^{nom} accusing (reprehending) guard.

The son ^{nom} (production) of Œdipus intending to send to (upon) the fire-places ^{acc} of Loxias (*i. e. Apollo*), in-the-interval the Argives marched-against ^{a 1} the city.

Who ^{pl nom} having caused ^{a 1 m} a meeting (collection,) Themistocles spoke-first ^{impf} of (out-of) them all. (*Themistocles is in fact included in the relative "Who".*)

In which ^{tem} you confided ^{a 1}, being some (there-are-some-who) of you children merely (without-art). (*The verb refers to all of which ἐνίοι form a part.*)

Two ^{nom} going-together (coming-with,) the one is-wont-to-think (think-of ^{a 1}) sooner-than the other what-is-advantageous: but if (if-altogether) a person thinks ^{a 1 subj} (thinks-of) alone, his (him ^{dat}) mind is slower and (but and) his penetration is slender.

The DATIVE ABSOLUTE also is used in this case:

The Athenians made ^{a 1} it clear that they were extremely-grieved ^{nom} at the capture ^{dat} of Milētus both-by-many-other-proofs-and-especially when Phrynichus ^{dat} made ^{a 1 part} and exhibited (taught) a drama called the Capture of Milētus, the spec-

tators (*theatre*) fell ^{a 2} into tears, and they fined ^{a 1} him in a thousand drachmas ^{dat}. (*Here Φρονιχῶν may depend on the same government as ἀλώσει; if we supply ὕπερ before "the spectators".*)

These ^{dat} being excluded from the use of the sea and laid-waste by (*down-on*) land ^{acc}, some of them took-in-hand ^{a 1} to deliver-up (*lead: a. 2. Attic*) the city to the Athenians ^{acc}. (*Here the dative may be governed by εἰ.*)

And the ACCUSATIVE ABSOLUTE:

Do not (*μὴ*) wonder (*imperative*), if I prolong my discourse (*word*), my children ^{acc} having appeared ^{a 2} unexpectedly (*unexpected neut acc pl*). (*The accusative may depend on πρὸς, 'in consideration of.'*)

21. The genitive participle absolute is frequently used with a substantive understood.

The thing (*i. e. It*) being manifestly shown ^{a 1} that the affairs of the Greeks depended-on (*became a 2 m in*) their (*the*) ships, we have furnished (*held-out-to a 2 m*) three things the most suitable to this same ^{neut acc} object

He went ^{a 2} (*withdrew*) towards (*upon*) Caria ^{gen}, the news having been announced ^{a 1 p pl} (*announced-to*) that the Phœnician ships (*Ionic*) were-sailing (*sail*) towards (*upon*) them ^{acc}.

The thing being (*having, i. e. itself*) thus

Things happening (*becoming*) thus . . . (*I. e., should it so happen.*)

If, as-men-went to battle ^{acc}, one (*any-one*) were-able ^{ot} in-the-mean-while to make ^{a 1} warriors by declaiming-rhapsodically ^{a 1 part nom}

The substantive is frequently supplied from the preceding words:

The Lacedæmonians, having first sent ^{a 1} Phrynīs to Chios ^{acc} (*acc.*) to see if there belonged (*are*) to them as-many-ships-as (*ships acc as-many-soever-as*) they said ^{impf}, Phrynīs having brought-back-word ^{a 1} to them that these things were ^{opf} true which (*whatever*) they heard ^{impf}, made ^{a 1 m pl} the Chians allies immediately.

My husband being dead ^{a 2} (*utterly-dead*), *there-might-be to me another husband.* (Πόσις *not only occurs in this sentence, but had occurred just before.*)

Sometimes, though rarely, the genitive of ὧν is wanting :

Why should any-one observe ^{opt mid} (*review*) *the birds* (ὄρνις : *same as ὀρνίθας*) *which-make-a-shrill-noise above, who being guides (i. e. under whose guidance) I was-destined* ^{impf} *to kill* ^{a 2} *my* ^{art} *father ?*

Here ὧν may be understood. The Latins say in the ablative, 'Te duce.'

22. *Impersonal participles absolute are put in the accusative (governed by some preposition understood as, κατά or μετά) ; or, as some think, in the nominative.*

It becomes you not to dwell (dwell-in) here, it-being-in-your-power to inhabit (have) a city blessed-by-the-Gods.

When-you-have-it-in-your-power to rule all Asia ^{gen} (*the Asia all*), *will ye choose* ^{mid} *some thing else ?*

Let-no-one-of-you-imagine that we risk danger without necessity (properly, "it not concerning us").

They held ^{a 2} *Agis* ^{art} *in much fault, thinking that, when-the-fortunate-opportunity-presented-itself to them to engage* ^{a 2} (*strike-with*) *with the enemy advantageously, they had-gone-away* ^{impf inf} (ἀπῆλθον) *having done* ^{a 1} *nothing worthy of the equipment.*

If-it-should-so-happen.

Behoving-him-as-it-does not (μὴ) *to say the truth (being* ^{neut} *, Ionic : 'the thing which is'), he says that the way-back is one of three months.*

It-being-determined that

It-having-been-determined that

They, by not having succoured ^{a 1 nom} *them, went-away* ^{a 2} (*went-from*) *as-it-was-right-they-should.*

Verbs, which are usually impersonals, are often used in the same manner, even when they receive a subject :

These-things-having-been-determined-on by us ^{dat.} (*But perhaps ταῦτα is περὶ ταῦτα.*)

Nor-any-other-thing-being-a-care to them than

(*Here too ἄλλο may be περὶ ἄλλο.*)

Adjectives, which are used impersonally in the neuter with ἐστί, are also so used :

The Syracusans animated-one-another ^{impf.}, using not a little shouting ^{dat.}, it being impossible to give-a-signal ^{a 1} by any (particular) other ^{dat masc} manner by (in) night.

Do you really intend (think-of) to bury him, it being forbidden (disallowed) by the city ^{dat} ? (*Ὁν is omitted.*)

Participles also are so used :

It having been written ^{p1} in the treaty ^{p1} that

It having been enjoined ^{a 1 p} (enjoined-upon) him ^{dat} to write up ^{a 1} the-laws (the laws the) of Solon, instead-of Solon he appointed ^{a 1} himself the lawgiver.

23. The construction of the participle both with the genitive absolute, and referring to a subject preceding, is used in various ways, which must now be noticed.

(1.) As a definition of time ; (in which case it is resolved by ὅτε, ἔπειδὴ, &c. and the finite verb.)

Which (Whatever) things I said ^{a 2} (remarked), even when beginning (commencing). (That is, at first.)

When commencing and throughout he testified ^{a 1} this.

Arrows resounded ^{a 1} on his shoulders ^{acc}, as-he-moved.

It is often preceded by ἐπὶ, μετὰ, &c. (in marking an epoch in history.)

The Athenians, when-the-Pelasgians-had (upon Pelasgians having) the ^{com} territory now called Hellas, were ^{impf} (without augment) Pelasgians.

In the fifteenth (fifth and tenth) year ^{dat}, Chrysis-being-priest-ess at (in) Argos, and Ænēsius being ephor at (in) Sparta . . .

They made ^{impf} other compacts when-Theramenes-was-present (*upon Theramenes being present*).

After-Solon-departed, great vengeance from God seized-on (*took* ^{a 2}) Cræsus.

Cræsus ^{art} sent-away ^{impf} these *things* to Delphi ^{acc}, and together-with them (*the*) two goblets (*Ionic*) great in size ^{dat} (*Ionic*). These ^{masc} were removed ^{a 1} about-the-time-that-the-temple-was-burnt.

After-a-fall-of-snow (*Upon snow* ^{dat} *having fallen* ^{a 2}) it rains in five days (*Ionic*).

To come ^{a 2} (*arrive*) after-every-thing-is-over (*πὶ with dat. pl. part. pf. pass. of ἐξερῶζομαι*).

(2.) *In assigning a reason :*

They-are-glad *at* being respected.

I am gratified (*delighted*) *with* having seen ^{a 2} (*seen-into*) you.

They dislike sitting (*resting*) here.

They repented having restor'd ^{pf} the prisoners.

Be-ashamed-of (*Reverence* ^{a 1 m}) leaving (*quitting*) your ^{art} father in *his* irksome old-age.

Consider (*Know : contracted*) *it* a favor that-you-are (*being*) unpunished.

You have done ^{a 1} well *in* having come ^{a 2} (*come-from*).

Ye do-wrong *in* beginning the ^{gen}.

He errs-entirely *in* delaying (*wearing-away*).

They shall not escape-unpunished *in* deserting (*having stood-away* ^{a 2}). *That is, since they have deserted.*)

They do and say all *things* wishing-to-escape (*escaping : i. e. because they wish to escape*) the trial.

When the participle refers to a different person from the first, then, according to the construction of the verbs, the genitive, dative, and accusative are put :

The Athenians were-very-irritated ^{impf} *at* the men having fled ^{pf mid gen} (*fled-from*).

She-would-not-be-glad *at*-his-coming.

He was grieved ^{impf} at the Greeks ^{acc} being subdued (brought-under) by the Trojans ^{dat}.

I was delighted ^{a 1 p} (gratified) at your (you ^{acc}) speaking-well-of my ^{art} father.

I am-glad-at your (you ^{acc}) succeeding.

Our (*The to us*) crews have been ruined ^{a 2 p} (corrupted), and are still now being ruined on-account-of (*through*) this ^{acc}, viz. the sailors being destroyed (*destroyed-utterly*) by the cavalry ^{gen} of the enemy . . .

*Verbs of motion are thus accompanied by participles :**

Raising-up with-a-view-to-give-advice.

I have undertaken ^{pf pass} (hurried) to teach ^{fut} you.

He sends me to you bearing these letters.

They went ^{impf} (withdrew) announcing-round-about to the different countries that-they-must-assist (*succour* ^{inf}).

That, which (*the*) is to me the greatest wonder (*Ionic*) of all the things in this ^{fem dat} country, at-least next-to (*after*) the city itself ^{acc}, I come (*arrive*) now to mention ^{fut}.

(3.) *In restrictions. Here the participle is attended by some particle : (as, και, καιπερ, ὁμως, περ.)*

I think (*conceive*) that Hector even though ardent will abstain ^{mid} (*hold-off*) from the fight ^{gen}.

Thinking (*Imagining*) that bad ^{art} things are good, or even though being-of-opinion (*γινώσκω*) that they are bad, do they nevertheless covet them ^{gen}?

Possessing (*having obtained* ^{pf pass}) all these ^{neut} means of defence, nevertheless they are injured. (*I. e., Though they possess.*)

I supplicate you, even though being a woman, nevertheless *I supplicate you.*

The four-hundred were gathered-together ^{impf} (*collected*) at (*εἰ, i. e. ἐλθόντες εἰς*) the senate-house, even though thrown-into-

*[The future participle most commonly follows verbs of motion. *Dunbar.*]

confusion^{pf}, nevertheless *they were gathered together*. (*Here ὁμως is put before καί.*)

Do not ($\mu\eta$), honoring (*respecting*) the Gods, then (*subsequently*) pay-no-regard-at-all-to the Gods^{gen}. (*Εἴτα, says Brunck, is here put for 'nevertheless.'* It may however be translated '*then,*' ὁμως being supposed: and then this sentence belongs to No. 1. Similar to this is the following:)

Having laid-down^{a 2 m} (*put-under*) that to-attend-to-one's-own-affairs (*the neut to do the pl neut of oneself*) is prudence, he then (*after-that*) affirms that nothing prevents those-also-who-do (*also the doing*) the things of others^{art} from being-prudent^{inf},

(4.) *To express a condition:*

Agamemnon will-give (*gives*) you gifts if-you-cease (*a. 1. part. of μεταλήγω*) from your wrath.

I would go (*arrive: a. 2. opt. with ἂν*) to the risings^{acc} (*contracted*) of the stars and underneath the earth^{gen}, if-I-were (*being*) able (*potent*) to do^{a 1} so (*these neut*).

(5.) *To express the means or manner:*

He is departed (*withdrawn*) having died^{a 2} (*i. e. by dying*).

He has departed^{impf} (*withdrawn*) flying.

They live by plundering (*preying*).

He surpasses (*conquers*) his (*the*) friends in doing good (*well*).

24. The participle is used also in interrogatory and relative propositions. (*In this case it serves to express all the foregoing definitions.*)

It is necessary to define^{a 1 m} whom calling (*saying*) philosophers^{art} we dare to affirm that-it-is-right for them to rule. (*I. e., whom we mean by philosophers when we say that such should rule.*)

Have you considered (*taken-notice-of^{pf}*) what-constitutes-this-crime (*the performing^{nom pl} what [men] denounce [by] the name this^{acc}*)?

What kind of a man he is and of what things he is the au-

thor. (*Say, What-kind-of [man] of-what-kind-of [things] he chances being author.*)

Consider what right you, who behave so ill to me, have to censure me who behave so well to you. (*Say, Speculate-on^{a 1 m} me^{dat}, being^{dat} what-kind-of [man] respecting you^{acc}, being^{acc} what-kind-of [man] respecting me^{acc}, after-that you censure me^{dat}.*)

They are-engaged-in-a-war without-its-being-clear-which-party-began-it.*

This construction is used to express a reason :

(*In the Ionic.*) It is said that Cyrus asked (*asked-about^{impf} inf*), being what men and how-many (*how-much*) the Lacedæmonians declare (*speak-forth*) these things to him (*himself*). (*I. e., who they were and how many of them that they should dare declare &c.*)

Do not (*μή: i. e. ὅρα μή*) inquire^{a 2 m subj}, being (*Ionic*) how-many (*add "any"*) they are able to perform these things.

The commanders asked^{impf} whether they retreat (*retreat-from*) in-consequence-of-thinking the most hostile land more-their-own than the sea^{acc}.

What wishing (*inclined*) do they flee ?

On-what-presumption (*What having learnt^{a 2}*) have you done^{a 1} this ?

Under-what-feelings (*What having suffered^{a 2}, or "what having felt"*) have you done^{a 1} this ?

And a restriction, 'although' :

How few things we men being-able to anticipate concerning the future^{acc}, do we attempt to do many things !

And the means or manner :

They taught^{a 1} the Greeks in what manner^{acc} directing their (*the of them*) countries and against (*towards*) whom^{acc} warring they might make (*a. 1. opt. Æolic*) Greece^{acc} great.

* For a common expression would be: Πολεμοῦνται, σαφῶς ἀρξάντων Ἀθηναίων.

He affirmed ^{a 2} that those-who-consulted-the-oracles about things which the Gods gave ^{a 1} to men ^{art} to judge-of (judge-between) by discovering (learning ^{a 2 dat p1}) them naturally, were-frantic ^{inf}.

Τί έχων also is used to ask a reason :

What business having in view do you lurk about the door ^{acc} ?

Why do you tarry ?

Έχων is often used with another verb without any peculiar signification :

You talk-nonsense.

You must not (ου μὴ) talk-nonsense. (Express "must" by the future.)

Perhaps the full expression was τί έχων φλυᾶρεῖς ; and τί became dropt, as well as the interrogation. Some suppose φλυᾶρεῖς έχων to be put for φλυᾶρῶν έχεις.

25. The construction with the participle is very often preceded by ὡς, ὥστε, ἄτε, οἷα δὴ, &c. ; especially when a reason is given as contained in the opinion, the words, the intention of another ; or when any one supposes a motive for doing any thing in the mind of another. The participle future with ὡς in particular is put after verbs of all kinds to mark an intention.

1. Participles in the case of the preceding subject :

You advise these things as not (οὐχι) going-to-assist (fut. part. fem. of συνδράω) me. (I. e., with an intention not to assist me.)

Do not (μὴ) answer (speak-in-answer : imperative) me ^{acc} anything (not-at-all), as in-fact I-am-going-away (tending).

Our (The to us) enemy is to-be-hated (hateable) so-far as-is-consistent-with-the-expectation-that-he-will-even-love us again hereafter ; and I shall wish ^{mid} (will) to assist my friend by doing ^{nom} (ministering) such (so-great) things towards my (the) friend, as-if-he-were-not-to-remain (ὡς ου with fut. part.) so always.

Those-who-abstain (*The abstaining*) from present ^{art} (*on-the-instant*) pleasures ^{gen} do it, not that (*ὅνα*) they never (*neither-at-any-time*) may be made-glad ^{a 1 sub} by it; but they discipline-themselves thus in-the-hope-that-they-will-be (*as*) made-glad ^{fut mid part} by (*through*) this abstinence ^{art} (*acc.*) in-a-manifold-degree in-the-time-to-come.

He was announced ^{imprf} to-be-meditating-an-attack on the Greeks ^{acc}.

The Athenians were making preparations for (*as*) going-to-war ^{fut}.

2. Genitive absolute :

As (*Whereas*) the Thessalians *were* endeavoring ^{part} to overturn them, the Phocians guarded-against (*guarded-over* ^{a 1 m}) it.

Envyng (*Enviously-begrudging*) her ^{dat}, as (*whereas*) being respected ^{pf gen} above all ^{gen}, they were delighted ^{imprf} with the judgment ^{dat} (*Ionic*) given.

3. Accusative absolute :

As-it-was-now-in-their-power to do whatsoever they wished (*opt. pr. of βούλομαι with ἄν*), they slew ^{a 1} (*killed-off*) them.

As-many-as among you are (*τυγχάνω ἔων*) well-disposed to the Persians (*Ionic*), rejoice (*be gratified*) on-account-of this, under-the-expectation-that-we-shall-overcome the Greeks ^{gen}.

Not from insolence ^{dat} do I say these things, but because-he-is-present (*him as being-present*).

Under what expectation did it occur to you to expose the child? Under the expectation that the God would at least save his own offspring. (*Say, To what ^{acc} of thought did it arrive ^{a 2} to you to cast-out ^{a 2} son? As the God ^{acc} meaning-to-save at-least the production of himself.*)

Looking (*Seeing*) to this ^{acc} that these things will-be (*will become* ^{part}).

4. Dative absolute :

The bed-of-leaves is pressed-down, as-if (*as*) some-one (*par-*

ticular ^{dat}) abode-in ^{part pr} the cave. (*Properly, as if by some one who abides in it.*)

Sometimes *ὡν* is omitted :

You-may say (*utter-a-voice* ^{inf}) every thing, as I ^{scⁿ} am alone ^{sc^m}.

Or do you make-light-of my (*the of me*) fare, as-if (*as*) my ^{art} food ^{acc} (*plan-of-living*) were more difficult to procure ^{a¹ m} than yours ^{art} (*gen.*) ?

Sometimes the subject *τοῦτο* is omitted :

But now, as *these things* are (*having* ^{scⁿ}) thus, send-off ^{pl} an expedition as-quickly-as-possible.

"Ὡςπερ with a participle expresses more particularly a comparison :

You ^{pl} will see ^{mid} (*discover*), just-as in the case of slaves running-away and found ^{pf} again, some (*the indeed*) of them entreating

And *ὥςπερ εἰ* and *ὥςπερ** simply are used for 'as if, as though.'

Of such constructions as *Μηδὲν εἰδότες ἴσθι μὲ*, we have had examples. In these *ὥς* is often added :

Know (*contracted*) that I ^{acc} know (*having ascertained* : *pf. contracted*) nothing (*not one* ^{ne^{ut}}) of the things of which you make-inquiry.

Know (*Think-of*) that he ^{acc} is ^{part} no-more in the light (*i. e. of life*).

Cambyzes considered ^{imp^{pf}} (*thought*) the Ionians as (*as being*) his paternal slaves.

I am-come to-announce ^{fut part} that your ^{art} father is not any-more, but has perished (*pf. mid. of ὀλλυμι with redupl.*).

He says that virtue ^{art} (*genitive* ; *περὶ understood*) is capable-of-being-taught.

The people sprang-up ^{a¹} (*rushed-up*) to a strife ^{acc} of words :

* Xenophon combines the construction of the participle and the optative ; "Ὡςπερ ΤΟΝ ΑΡΙΘΜΟΝ τοῦτον ἔχοντα τινα ἀνάγκην καλοῦς καὶ ἀγαθοῦς εἶναι, καὶ οὗτ' ἐξω τούτων σπουδαίους οὗτ' ἐντὸς τούτων πονηροῦς οἷάν τε εἶη γενέσθαι.

we indeed *saying* that my lord conquered (*conquering*) ; but they (*the*) that that person conquered.

^εΩς is here omitted :

What do you think (*affirm*) concerning my (*the*) brother ^{εε} (own-brother) ? That he will come or that he loiters still ? I wish to ascertain (*perf. contracted*). (*The genitive participle depends on περι, "concerning."*)

Οὕτως often accompanies ὥς :

And now, that both the soldiers ^{εε} and the leaders have-not-been (*not-having-become*^{εε}) censurable,* be-ye-convinced (*thust† the conviction have*).

26. The participle, like the adjective, does not always agree with its substantive, in gender, number, and case.

Struck ^{α 2 p dual} (πλήσσω) by a thunderbolt ^{dat}. (*Here "struck" is in the masculine, though said of Minerva and Juno. The dignity of the persons is here considered, not genders.*)

O my (of me) soul prospering ^{mas} in-a-better-manner than can be expressed by words ^{dat}, what should I say (*assert*^{subj}) ?

Porson calls on the "tirones" to remember the canon of Dawes, relative to Tragedy : "If a woman, speaking of herself, uses the plural number, she uses also the masculine gender ; if she uses the masculine gender, she uses also the plural :"

Though having been injured ^{pf} we will be-silent ^{mid}. (*Here "injured" is in the masculine, though Medea, who speaks, is speaking of herself.*)

In Tragedy, the masculine is used also for the feminine, when a chorus of women are speaking of themselves :

I sink (*leave*^{mid}) while looking (*penetrating*) into (*in*) the misfortunes of men and into (*in*) their doings.

* Xenophon has, ὥς πᾶν μοι ΔΟΚΕΙ . . . , οὕτως ἰσθι, where δοκεῖ for δοκοῦν is observable.

† Οὕτω is generally placed thus at the end, but not always. Plato : Μὴ οὕτω μου ἐπολάβης ὥς λήγοντος &c.

When the substantive is a collective one in the singular, the participle is often in the plural :

A great-concourse-of-people were assembled ^{impr sing} honoring (respecting) Ceyx.

The participle is put in the singular with the plural verb, when it expresses an action which belongs to one only of those indicated by the finite verb :

Let us go ^{subj} (give-way), having taken ^{a 2} every thing a want of-which you-have (holds you).

The following is a contrary case :

Have ye come ^{a 2} (arrived) to the act-of-barbarity ^{acc}, old man, in killing ^{p1} her as an enemy ^{sem}? Tell ^{a 2 sing} (Remark) me.

The participle does not always agree with its case :

My (*Me* ^{dat}) heart palpitated ^{pf}, as *I* was hearing-of ^{acc sem} this.

Such cases may be referred to the absolute participles.

ADVERBS.

1. *Adverbs of time are sometimes changed into adjectives.*

It does not behove a man who-gives-counsel to sleep all-the night.

So Virgil: '*Nec minus Æneas se matutinus agebat.*'

2. *Two or more negatives strengthen a negation. Numerous instances of this have occurred in the course of the work. When a negative is compounded with a word, then the case is different :**

They affirm things not incredible.

* [Sometimes, though seldom, a plurality of negatives affirms.—A negative is used interrogatively for affirming more emphatically, and with a future tense interrogatively for commanding. Viger.]

VERB.

1. *When two verbs governing different cases are joined with one substantive, it should stand with each verb in the case required, or be repeated by a pronoun. Yet it is often put only once.*

It shall be commanded (*ordered-to* : paulo-post fut.) to the elder to rule the younger^s and chastise them.

Sometimes the case is governed by the remoter verb :

I partake-of and bear the blame^s. (*Though* *τι* *may be supplied after both verbs.*)

In the following passage the accusative χρήματα must be supplied as a nominative before ἐλθῃ : Πρὶν ἂν χρήματα ἅμα αὐτόθεν τε συλλέξωνται καὶ παρ' Ἀθηναίων ἐλθῇ. *Somewhat similarly the relative is not repeated in the following construction :*

To whom was much property, but *who* was not-in-the-least arrogant in consequence.

2. *The imperative is used by the Attic Poets in a dependent proposition after οἷσθ' ὃ and ὥς.*

Do you know what you have to do? (*Say, Knowest thou which dost. Properly, "Do, do you know which?"*)

Do you know how to do it?

Plautus has : "Tange, sed scin' quomodo?"

[*The imperative is often used (as in English) for the purpose of caution or instruction. Viger.*]

Sometimes the plural of the imperative is used, though only one person is addressed.

Come-to (*a. 2. pl. of προσέρχομαι*) your father^d, my (o) child.

The imperative is also put in the singular, though only one person is mentioned :

Tell^d (*Remark*) me, both Socrates and Hippocrates. (*Put ε before "Socrates."*)

3. *The second person imperative sometimes receives a subject, and thus stands for the third.*

Let every-one of you shoot ^{sing.}

Go some-one near.

The future indicative is frequently put for the present imperative.

(TO.)

But do you remain.

Give-up^{pl} not-at-all.

Do you know what ^{relat neut} you must do? (I. e., *What you are to do.*)

4. *Where a verb is repeated for the sake of emphasis, if the verb is compounded with a preposition, that preposition is generally omitted in the repetition.*

Me you have destroyed-utterly ^{a 1 pl}, you have destroyed (ruined).

ADDITIONAL RULES.

SUBJUNCTIVE WITHOUT *av*, *κε* (*κεν**)

1. *The Subjunctive is thus used (in the 1st person plural) in exhortations : (for the 2d and 3d persons, the optative is used.)*

But let us go ^{subj} (*ερχομαι*) up the city, and (*δε*) let a shout most-quickly be raised (*become* ^{a 2 opt}).

2. *In questions of doubt, with or without βουλει or θελεις preceding.*

Do-you-wish therefore we-should-place-down two kinds (forms) of persuasion (*persuading* ^{part})?

Are-we-to-speak (*remark*) or be silent? or what shall we do ^{opt}?

* *κε* (or *κεν*) is used for *av* in Epic and in Doric poetry.

Or of indignation.

Am-I-to-be-silent *for* this fellow ?*

3. In negative propositions after *οὐ*, *μη*, or *οὐ μη* (*Attic*) in aor. 1. passive, or aor. 2. act. or mid. with a future signification.

Neither (*Not*) is that man a living (*quick*) mortal nor (*not*) ever will appear (*become* ^{a 2}).

For they will not (*οὐ μη*) know ^{a 2} thee *from* age and (*τε και*) length (*long*) of time, nor will respect ^{out} thee arrayed (*blooming* perf part pass) in-this-manner.

4. For the imperative: (with *μη*, in prohibitions, use the aorist subj.)

Come (*Bring* ^{imp pr}) Oh my child now also (*and*) learn ^{a 2} the nature of this (*the*) island.

And do you ^{pl} not inflict-upon (*lean-upon*) this (*this, the*) land heavy wrath (*rancour*), be not exasperated ^{imper} nor cause (*chance*) unfruitfulness.

SUBJUNCTIVE WITH *αν* OR *κε*.

1. The subjunctive is so used after the relatives *ὅς*, *ὅστις* *ὅσος*, *ὅπου*, *ὅθεν*, &c. when these refer to persons or things indefinite†, and the whole proposition relates to present or future time.

And (*δέ*) you see (*ὁρᾶω*) that of cities also, which-so-ever (*how-many*) not-knowing (*being-ignorant*, a. 1. part. with *αν*) their own power (*the power of-themselves*) war ^{a 1} with their superiors, some (*the*) are (*become*) over-turned, others made subject (*slaves*) after-having-been-free (*out-of free*.)

But whom I shall perceive (a. 1. with *κε*) to tarry (*wait*) willingly (*εθέλων*) apart-from the fight . . .

* So after *πῶς*, *ποῖ*, *ποθεν*, &c. where the optative requires *αν*. Vid. Appendix, Dawe's Canons, I. and II.

† If the relatives refer to definite persons or things, they are followed by the indicative, unless the meaning require the potential.

2. Sometimes, but not in Attic Greek, the subjunctive may be thus put for the future tense.

But I will lead-away (use $\kappa\epsilon$) fair-cheeked Briseis.

In this sense, the Attics use the optative with $\alpha\nu$.

OPTATIVE WITHOUT $\alpha\nu$ OR $\kappa\epsilon$.

1. The optative is thus used in the expression of a wish.

May the Greeks expiate (honor ^{a 1}) my tears by thy darts.

Thus may thy ^{dat} desire of children become accomplished (fulfilled) by ($\pi\rho\acute{o}\varsigma$) the Gods, and may thou thyself die ^{a 2} happy.

In Homeric poetry $\kappa\epsilon$ or $\kappa\epsilon\nu$ is sometimes added to the optative in this sense.

If the wish relate to a thing past, the indicative aorist is put with $\epsilon\iota\theta\epsilon$ without $\alpha\nu$.

2. After the relatives, indefinitely used, when the whole proposition relates to past time.

But, again, whatsoever (who, ^{relat}) man of-the-people he might-behold and find ($\epsilon\pi\epsilon\upsilon\rho\acute{\iota}\sigma\kappa\omega$) bawling, he was smiting (Ion : $\epsilon\lambda\alpha\sigma\alpha\sigma\kappa\omicron\nu$) him (the) with his sceptre.

Whomsoever (Whom) Mars took-off ^{a 2}, these beheld ^{a 2} not their children.

3. In the oratio obliqua ; i. e. when any thing that has been said, or even thought by another, is quoted in narration not in the exact words of the speaker : particularly after $\delta\tau\iota$ or $\acute{\omicron}\varsigma$, "that."

Some reported (brought-out ^{a 2}) a prayer of his, that ($\acute{\omicron}\varsigma$) he prayed to live for so-long (so-much) a time ^{acc}.

But on the morrow (day-after) a messenger came ^{a 2} saying, that ($\delta\tau\iota$) Syennesis had left (part : perf : mid : of $\lambda\epsilon\iota\pi\omega$ with opt. of $\epsilon\iota\mu\iota$) the heights.

The optative may be thus used, whether the action spoken of be in present, part, or future time.

OPTATIVE WITH *av* OR *xe*.

1. *The optative is thus used to express uncertainty, conjecture, possibility, volition.*

He cannot be my son.

Now (*Therefore*) some-one might blame (*dishonor*) the things said (*part : p. p. of ἐρέω*).

I would willingly (*sweetly*) see (*view-steadily*) these fair ^{art} names.

In the two following sentences av is used only in the latter.

He asked ^{a 1} what punishment (*to-suffer* ^{a 2 inf}) he deserved (*he was* ^{opt} worthy).

He asked what punishment he might *by possibility* deserve.

2. *In interrogatory clauses ; and after πως, ποί, &c. where the subjunctive stands without av.*

But would he be willing then (*απα*) to speak ^{a 1 pass} with us ?

Whither should one (*some-one*) turn-himself ^{a 2 mid} ?

3. *For the imperative.*

Go thou within ^{part} speedily (*with speed*).

Say on, if you please.

Av is sometimes joined with the imperative mood itself, as in Aristoph. Ach. 1200 ; it softens the command, and gives it more of the civility of a request. Viger.

Av is not construed with the optative of the future.

The Attics join the optative with av in the sense of a future. Viger.

THE PARTICLE *av* OR *xe*.

Besides the use of av with the optative and subjunctive moods, already exemplified, it is likewise used, conferring a potential force, with other moods.

1. *With the indicative of the imperfect, aorists, or pluperfect.*

I-for-my-part would-have-spoken (*said*; with *av*) if I had happened (*chanced* ^{impf}) to-be-present ^{part}.

For every one (*τις*) might have-heard (*understood* ^{a 2}; with *av*) clearly *the stroke of the blow*.

With the indicative, imperfect, (and aorist) it often expresses the repetition of an action.

He was often saying (*φημι*) that he (*μιν*) loved (*επαω*) someone.

It is safer not to construe av with the indicative present, perfect, or future.

2. With the Infinitive.

Observe, the aorist infinitive with *av* is often equivalent to the future infinitive (which does not go with that particle) without it, especially after such verbs as *δοξεω*, *νομίζω*, *οἶμαι*, *φημι*, or some other verb equally applicable to the past, present, and future. Hermann, ad. Soph. Col. 1078, admits the construction of *av* with the future infinitive.

He hoped that the Athenians ^{acc} would probably (*ιως*) come-forth-against ^{inf a 2} him.

It is not possible (*It is not*) that one man should be able ^{a 1} ^{pass} ever (*at-some-time*) to do all these things.

3. With participles.

Hence men feign things that neither (*not-and*) are ^{part}, nor (*not-and*) ever-could-become (*with av*).

Besides (*χωρις*) the shame that would-stand-round-about ^{a 2} ^{part} us.

Av is frequently repeated in long sentences, (but not with the subjunctive), for the sake of clearness or of emphasis.

The position of *av* in a sentence is decided by euphony. This is to be remarked, in order that, by observing the connection, it may always be brought to the verb to which it belongs. It cannot, however, stand in the first place of a sentence, and thus is distinguished from *av* the same as *εαν* or *ην*, "if," which usually begins a clause. The Attic poets always say *ην* for *εαν*, and never *av*.

THE CONJUNCTION Εἰ.

Εἰ signifies 'if,' 'since,' 'although,' 'whether;' and in any one of these senses is joined with the indicative or optative, not with the subjunctive mood.

1. *Εἰ, 'if,' or 'since,' with the indicative, implies a condition in the statement but a certainty in the fact.*

If science (*knowledge*) and right (*correct*) reason happen (*chance*) not (*μη*) to dwell (*being-in* ^{PART}; see note*) in them, they would not be able (*say, they were* ^{IMP} with *av*) such-as (*with* *τε*) to do this.

If there are altars, there are also Gods.

2. *Εἰ, 'if,' with the optative (without av), expresses uncertainty or possibility.*

If any-one should rush-impetuously upon them, they would be found (*taken; with av*) more unprepared.

3. *Εἰ, 'whether,' in past actions, takes the optative without av.*

But first (*former* ^{DEUT}) it seemed right to them to try (*endeavour*) by fire, whether they should be able, wind (*πνευμα*) having arisen (*become* * 2) to burn (*ἐπιφλεγω*) the city.

Or, in putting questions, the indicative.

If I asked (*ἐξίστορεω*) him (*viv*) to his face (*against eyes*) whether it behoves me to kill my mother.

The optative with εἰ av occurs once only in Homer, Il. β. 597.

* Frequent examples of *τευχχανω* with a participle are given in another part of this work, to which the pupil is referred. It may be of some use to observe here, that this construction of *τευχχανω* with a participle is not found in the *Iliad*, although examples of it are to be met with in the *Odyssey*. For *τευχχανω* without a participle, see *Hom. Il. λ. 116*. "Whether it can be thus used without the accompaniment of a participle, has been long a topic of dispute among scholars. But the soundest opinion, and that to which *Porson* ultimately acceded (see *Scholefield's* ed: of *Porson's Eurip:* p. 117,) is, that in the *Tragic* style at least the omission of the participle is allowable, though rarely practised."

Although *εἰ* is not construed by Attic writers with the subjunctive, it is so construed by Homer, by the Ionic writers, Lyric poets, and by the writers of the later ages and of inferior character.

Εἰ is used for *εἶθε*, "I wish," either by itself, or, as is most usual, followed by *γὰρ*; and with this meaning it is often joined with the optative.

(*Ἰνα*, *οὔρα*, *ὥς*, *ὅπως*, 'that,' 'in order that', and *μη*, 'lest,' are construed with the optative after verbs of past time, and with the subjunctive after verbs of present or future time, without *αν*.)

(So also with *ἕως*, *εἴτ'* *αν*, *πρίν*, *μέχρι* *οὐ*, 'until', unless they refer to a determinate previous time, when the Indicative is used.)

Επει, *ὅποτε*, *ὅτε*, *επειδὴ*, 'whenever,' with the Optative without *αν*, express a past action often repeated: *επὶν*, *επειδαν*, *ὅταν*, *ὅποτεν*, with the subjunctive, a present or future action of the same kind.

Ἰνα, 'where', *ὅπως*, 'when', 'as', *ὡς*, 'as', 'how', are construed with such mood as the meaning of the sentence may require.

Μη 'not', is the dependent negative, used in conditions, premises, after words expressive of design, &c.

Οὐκ is the direct negative, denying without reference to anything else.

Μη is always used in negative prayers and commands, with the present imperative, or the aorist subjunctive.

POSITION OF CONJUNCTIONS, &c.

The greater number of conjunctions stand at the beginning of a proposition; but the following can never stand at the beginning: *αν*, 'again,' 'moreover'; *γὰρ*, 'for'; *γε*, 'at least'; *δα* (interrogative), 'then'; *δε*, 'but', 'and'; *ὀρθεν* (ironical), 'forsooth'; *μεν*, 'indeed'; *ουν*, 'therefore'; *τε*, 'and'; *τοι*, 'therefore.'

Δη, 'verily,' may begin a sentence in poetry, but not in prose.

"*Αγα*, 'therefore', 'fittingly', does not stand at the beginning: *ἄρα* (with the circumflex), is interrogative, 'num?'

“Ως (with the accent) means ‘thus.’

Μα and Νη are particles of obtestation, governing the accusative :
 νη is always an affirmative oath ; μα (when it does not follow ναι)
 always negative.

END OF THE EXERCISES.

ENGLISH AND GREEK

LEXICON.

ENGLISH AND GREEK LEXICON.

(In this Index, all nouns ending in *ος* simply are of the second declension, and are masculine, unless it is otherwise stated; and all nouns in *ον* are of the second and are neuter. Nouns of the first declension are feminine, unless it is otherwise stated; and those of the third in *α, ατος* and *ος, εος* are neuter. Adjectives in *ος, ον* are of two terminations.

The Student will add in his exercises the soft breathing at the beginning of such words as commence with a vowel without any breathing attached. Where such words begin with a diphthong, as *αι, οι*, he will place the soft breathing on the *second* vowel. Thus *ἀγαυός, οἰκίω*.)

A, is not expressed in Greek
 Abandon, to, ἀφήμι, α. 2. ἀφῆν
 Abhor, to, στυγέω, ἥσω
 Abide, to, ναίω
 Abide-in, to, ἐναντίζω, σω
 Ability, δύναμις, εως, ἡ
 Able, οἶός τε
 Able, to be, δυναμαι, ἵσομαι
 Able-to-fly, φέξιμος, ον
 Abode, μέγαρον
 Abominable, ἀπόπυστος, ον
 Abominate, to, μυσάττομαι, ξομαι
 About, περί
 About-the-time-that-the-temple-
 was-built, ὑπὸ τὸν νηὸν κατακαέντα
 Above, (adv.) ἄνω
 Above, (prep.) διὰ
 Absence, ἀπουσία, ας
 Absent, ἀτοιχόμενος, η, ον
 Absent, to be, ἀπειμι
 Absolutely, παντάπασιν
 Abstain, to, ἀπέχομαι, fut. ἀφίξομαι
 Abstinence, ἐγκρατεία, ας
 Abundant, ἐκπλεως, ων
 Abundantly, ἄδην
 Abuse, προπηλάκισις, εως, ἡ
 Abuse, to, προπηλακίζω, σω
 Accept, to, δέχομαι, ξομαι
 Accept-from, to, παραλαμβάνω, παρ-
 ελαβον
 Accompany-in-procession, to, πτμ-
 πῶ, ψω
 Accomplish, to, κραίνω, ανῶ; περαίνω
 Accomplishment, τέλος, εος
 According-as, καθάπερ; Ion. κατά-
 περ

According-to, κατὰ
 Account, αἰτία, ας
 Accuracy, ἀκρίβεια, ας
 Accurate, ἀκρίβης
 Accusation, ἐγκλήμα, ατος
 Accuse, to, ἐπαιτιάομαι, ἄσομαι
 Accused, the, ὁ φεύγων
 Accustomed, ἠθὰς, ἄδος, ὁ, ἡ
 Achelous, Ἀχελῷος
 Achillean, Ἀχιλλεῖος, α, ον
 Achilles, Ἀχιλλεύς, έος
 Acinaces, ἀκινάκης, ου, ὁ
 Acknowledge, to, φημι, fut. φήσω
 Acquaintance, one's, οἱ γνώριμοι
 Acquainted, εἰδώς, νῖα, δς
 Acquainted-with, to be, χράομαι, ἥσο-
 μαι
 Acquiesce-in, to, στέργω, ξω
 Acquire, to, κταομαι
 Act, an, πράξις, εως, ἡ
 Act-of-barbarity, the, τὸ δεινὸν
 Act-of-injustice, ἀδίκημα, ατος
 Act, to, πράσσω, ξω
 Act-ill, to, κακουργέω, ἥσω
 Act-unjustly, to, ἀδικέω, ἥσω
 Action; πράξις, εως, ιος, ἡ
 Actor, ἄκτωρ, ορος
 Actor, an, ὑποκριτής, οῦ
 Acuteness, λεπτότης, ητος, ἡ
 Address, φθέγμα, ατος
 Address, to, προσαυδάω, ἥσω
 Address-prayers, to, ἀράομαι, ἄσομαι
 Address-to, to, προσαγορεύω, σω
 Addresser, προσήγορος
 Adequate, ἐπιτήδειος, ον
 Administer, to, οικονομέω, ἥσω

Admirable, αγαυός, ἡ, ὄν
Admiration, θαῦμα, ατος
Admire, to, θαυμάζω, σω
Admire-very-much, to, ὑπερθαυμάζω,
σω

Admit, to, παρίημι, fut. παρέσω.
Admonish, to, παρακαλέω, έσω
Admonition, νουθεσία, ας
Adorn, to, κοσμέω, ήσω
Adrastus, Ἀδραστος
Advance, to, προΐημι
Advance-to, to, παρὰστέιχω
Advance-with-an-army, to, στρατεύω
Advanced-against, ηντῶθη ες μάχην
Advantage, αγαθόν
Advantage, to, επωφελέω, ήσω
Advantageous, σύμφορος, ον
Advantageously, εν καλῷ
Advantageously - situated, to be,
(fut.) χρησίμως έξειν

Adventure-upon, to, αντιλαμβάνω

Adversary, αντιδικός

Advice, βούλευμα, ατος

Advise, to, νουθετέω, ήσω

Aegean, Αιγαίος, α, ον

Aegina, Αίγινα, ης

Aegis-holding, αιγιόχης, ον

Aegisthus, Αίγισθος

Aeneas, Αινείας, ον

Enesius, Αινήςσιος

Aeolians, Αιολίτες, είς, dat. εἴσι

Aethiopians, Αιθίοπες, ων

Afar, τῆλε

Afar off. ἀπόπροθεν

Affairs, πράγματα, ων

Affection, φιλότης, ητος, ή

Affections, επιθυμιαί, ὦν

Affirm, to, φημι, έφην

Afflict, to, ανιάω, άσω

Affliction, πημονή, ης

Afford, to, ενδίδωμι, fut. ενδώσω

Affrighted, he was, έλε (poët.)

Affront, ὕβρισμα, ατος

Afraid, to be, εΐβομαι

After, (conjunct.) επεί

After, (prep.) μετὰ

After-that, έπειτα

Afterwards, ὕστερον

Again, αὔθις; αὔ; πάλιν

Against, κατά

Against-increasing, μη αυξηθῆναι

Against-the-wishes, βίη

Agamemnon, Αγαμέμνων, ονος

Age, ηλικία, ας

Aged, (i. e. old) γεγονώς, νία, δς

Agésilaua, Αγησιλάος

Aggrieved, to be, χαλεπῶς φέρω

Agis, Ἄγις, ιος

Agitate, to, ελαύνω, fut. ελάσω

Agree, to, συμβαίνω, α. 2. συνέβην

Agree-to, to, συμφωνεω; δμολογέω,
ήσω

Agree-with, to, δμολογέω, ήσω

Agreeable, αρεστές, ή, ὄν

Agreeably-to, προς

Agreed, to be, συμφωνέω, ήσω

Ah! αἶ

Ah-me, οίμει

Aid, τίμωρημα, ατος

Ail, to, κάμνω, αμῶ

Aim, to, ορέγυμαι, ξομαι

Aim-at, to, ακοντίζω, σω

Air, αιθήρ, έρος, ό

Ajax, Αίας, αντος

Akin, αδελφός, ή, ὄν

Alarmed, δεδιώς; to be alarmed, δει-
διέναι

Alas, φεῦ

Alcidas, Αλκίδας, ου

Alcinous, Αλκίνοος

Alcmaeon, Αλκμαίων, ωνος

Alcmene, Αλκμήνη, ης

Alexander, Αλέξανδρος

Alive, ζώς, ή, ὄν

All, πᾶς, ᾗσα, ἄν; ἅπας, ᾗσα, αν

All-the-infantry, πᾶσα ή στρατιὴ ή
πεζή

All-the-night, (adj.) παννύχιος, ον

All-together, ζῦμπας, ᾗσα, αν

All-wailing, πανδάκρῦτος, ου

All-wretched, παντλήμων, ον

Allege-against, to, κατηγορέω, ήσω

Alliance, ξυμμαχία, ας

Allied, ξύννομος, ον

Allied-with, to be, ὕννιμι, fut. ονν-
έσομαι

Allot, to, λαγχάνω, α. 2. έλαχον

Allotment, μόρος

Allow, to, επιτρέπω, ψω, α. 2. επι-
τραπον

Ally, σύμμαχος

Alone, μόνος, η, ον; οίος, α, ον

Along-with, μετὰ

Already, ήδη

Also, και

Altar, βωμός

Alter, to κινέω, ἥσω
 Although, καίτοι
 Altogether, πᾶν
 Altogether beautifully, παγκάλως
 Altogether-difficult, παγχάλεπος, ον
 Always, αἰ; αἰε; αἰέν
 Am, I, εἰμι
 Am-in, I, ἐνείμι
 Amasis, Ἀμασις, ιος, Ionic
 Ambiguous, ἀμφίβολος, ον
 Ambition, φιλοτιμία, ας
 Ambitious-desire, φιλοτιμία, ας
 Ambitious-of-fame, φιλόδοξος, ον
 Ambrosial, ἀμβρόσιος, α, ον
 Ambush, λόχος
 Amidst, μετὰ
 Amity, φιλία, ας
 Among, εν
 Amphionian, Ἀμφιόνιος, α, ον
 Amphitryo, Ἀμφιτρύων, ωνος
 Amulet, ἀμυντήριον
 Amuse, to, τέρπω, ψω
 An, is not expressed in Greek
 Anæus, Ἀγκαῖος
 Ancestors, πρόγονοι
 Anchises, Ἀγχίσης, ου
 Ancient, παλαιός, ἂ, δν
 Anciently, τὸ πάλαι
 And, καί. Also τε after a word, as
 Que in Latin. And δέ
 And-in-case, κἄν
 And-not, μηδὲ
 And-whether, εἴτε
 Anger, οργή
 Angrily, οργῇ
 Angry, οξύθυμος, ον
 Angry, to be, χαλεπαίνω, ανῶ
 Anguish, οδύνη, ης
 Animal, ζῶον
 Animate-one-another, to, παρακαλεσ-
 ομαι, σομαι
 Announce, to, ἀγγέλλω, ελῶ
 Announce-from, to, εξαγγέλλω, ελῶ
 Announce-round-about, to, περι-
 γέλλω, ελῶ
 Announce-to, to, εσαγγέλλω, ελῶ
 Annoy, to, ανιάω, άσω
 Another, ἄλλος, η, ο; ἕτερος, α, ον
 Answer, to, ἀμείβομαι, ψομαι
 Ant, μύρμηξ, ηκος
 Antiates, Ἀντιάται, ὦν
 Anticipate, to, προοράω
 Antiphon, Ἀντιφῶν, ὦντος

Anxiety, μελέδημα, ατος
 Anxious, to be, μεριμνάω, ἥσω
 Anxious-for, ἐελδόμενος
 Any, τις, τι, gen. τινος
 Any-longer, ἔτι
 Any-more, ἔτι
 Any-one, τις, τι, gen. τινος
 Anytus, Ἄνυτος
 Apart, to be, ἀπέχω
 Apart-from, ἀπένευθε, —εν
 Ape, πίθηκος
 Apollo, Ἀπόλλων, ωνος
 Apollodorus, Ἀπολλοδώρος
 Appear, to, φαίνομαι, fut. φανοῦμαι
 Appear-before, to, προφαίνομαι, a. 2.
 προϋφάνην
 Appease, to, μαλθακίζω, σω
 Appellation, επωνυμία, ας
 Appertain, to, προσήκω, ξω
 Apple, μήλον
 Apply, to, δίδωμι, a. 2. ἔδωκ
 Appoint, to, καθίστημι; fut. καταστή-
 σω. To be appointed, καθίσταμαι,
 a. 2. κατέστην
 Appoint-instead, to, ὑποδείκνυμι, εἰξω
 Apprehend, to, ὑποπτεύω, σω
 Apprehensive, to be, κήδομαι
 Approach, ἐφοδος, ἡ
 Approach, to, ἐγγίζω, σω
 Approved, ευδοκιμῶν, οὔσα, οὖν
 Apt, δεινός, ἡ, δν
 Aptly, ἱκανῶς
 Aradians, Ἀράδιοι
 Archedice, Ἀρχεδίκη, ης
 Archelaus, Ἀρχελαός
 Archer, τοξότης, ου
 Archidamus, Ἀρχιδάμος
 Archon, ἄρχων, οντος
 Archonship, αρχή, ης
 Ardent, μεμαῶς, νῖα, δς
 Ardiæus, Ἀρδιαῖος
 Argilius, Ἀργίλιος
 Argives, Ἀργεῖοι, ων
 Argos, Ἄργος, εος, τδ
 Argue, to, κατηγορέω, ἥσω
 Argument, λόγος
 Arimaspus, Ἀριμασπός
 Arion, Ἀρίων, ονος
 Arise, to, ἀνίστημι, a. 2. ἀνέστην
 Aristagoras, Ἀρισταγόρας, ου, Ion. εω
 Aristeus, Ἀριστεύς, έως
 Aristocrat, αριστοκρατικός
 Arithmetic, ἀριθμητική

- Arm, (of the body,) πῆχυς, εὐς, ὁ ;
and-ωλένη, ἥς
Arm, to, ἀπλίζω, σω
Armament, στρατεύμα, ατος
Armed-with-a-spear, to be, δορυφό-
ρεύω, ἥσω
Armed-with-a-sword, ξιφηφόρος, ον
Armenian, an, Ἀρμένιος
Armour, τὰ ὅπλα,
Arms, τεύχεα; ὤν; ὅπλα, ὤν
Army, στρατός; στρατεύμα, ατος; στρα-
τιά, ἡς
Around, adv. περὶ
Arrange, τίω, τάσσω, ξω
Arrangement-in-battle, τάξις, εως, ἡ
Arranger, διαθέτης, ου
Arrive, to, ἐρχομαι, fut. ἐλεύσομαι,
a. 2. ἥλυθον, ἦλθον
Arrive-upon, to, ἐφῆκω, ξω
Arrived, to be, ἤκω, ξω
Arrogant, γαῦρος, α, ον
Arrow, τόξον; ἰδς; οἷστος
Art, τέχνη, ἥς
Art-of-imagery, εἰδωλοποιικῇ, ἥς
Art-of-riding, ἵππικῇ, ἥς
Artabanus, Ἀρτάβανος
Articulately-speaking, μέροψ, οπος
As, ὥς
As-altogether, ὥσπερ
As-far-as, καθ' ὅσον
As-far-as-concerns, ὅσα πρὸς
As-far-at-least-as-it-regards, ὅσον γὰρ
τοῦπὶ
As-far-indeed-as, ὥς γούν
As-for-the-present-as, τὰ εἰς τὸ παρὸν
As-good-as-possible, ὅτι βέλτιστος
As-he-moved, αὐτοῦ κίνηθέντος
As-I-have-anticipated-you-in-doing
ἐμοῦ προποιήσαντος
As-if, ὥσει
As-is-consistent-with-the-expecta-
tion-that-he-will-even-love, ὥς καὶ
φιλήσων
As-it-was-now-in-their-power, ὥς
εἶδον ἤδη αὐτοῖς
As-it-was-right-they-should, δέον
As-long-as, εἰς ὅσον
As-many-as, ὅσοι, αἱ, α,
As-many-soever-as, ὅσοιπερ, ὅσαιπερ,
ὅσαπερ
As-men-went, ἰόντων
As-much, τοσοῦτος, τοσαύτη, τοσοῦτο
As-much-as, ὅσος, ἡ, ον
As-prosperous-as-possible, ἐνδαιμό-
νεύτατος
As-quickly-as-possible, ὥς τάχιστα
As-rapidly-as-possible, ὅσον τάχιστα
As-regarded, κατὰ
As-soon-as, ὅπως τάχιστα
As-soon-as-ever, ἐπεάν περ; ἐπεὶ
τάχιστα
As-the-Athenians-were-themselves
-convinced, ὥς καὶ αὐτῶν κατεγνώ-
κόντων
As-to-dying, τὸ κατθανεῖν
As-to-suppose, ὅστις ἂν ὑπολάβοι
As-well-as, ἠδὲ
Ascend, to, ἀναβαίνειν, α. 2. ἀνέβην
Ascertain, to, εἰδέω, pf. mid. οἶδα,
pluf. Attic 3rd pers. ᾔδῃ, ᾔδει
Ashamed, to be, αἰσχύνομαι
Ashamed-of, to be, αἰσχύνομαι
Asia, Ἀσία, ας
Ask, to, ἐρωτάω, ἥσω
Ask-about, to, ἐπείρομαι, Ion. ἐπείρσ-
μαι
Ask-for, to, δέσμαι
Asleep, καθ' ὕπνον
Asopus, Ἀσωπὸς
Assail, to, ἐπιτίθεμαι
Assassinate, to, καίνω, fut. κανῶ
Assemblage, ἀθροισμα, ατος
Assemble, to, ἀγείρω, ἐρῶ
Assembly, ἀγυρίς, ιος, ἡ
Assembly-of-all-the-people, πανήγυ-
ρις, εως, ἡ
Assert, to, φημι, a. 1. ἐφησα, a. 2.
έφην
Assiduous, πολλὸς, ἡ, δν
Assist, to, ὠφελέω, ἥσω
Assistance, ὠφέλημα, ατος
Assistants, οἰκέται, ὤν
Associate, ἑταρος
Associate-with, to, δμῖλέω, ἥσω
Assume, to, παραλαμβάνω, α. 2. παρ-
έλαβον
Assyrian, Ἀσσύριος, α, ον
Astonish, to, ἐκπλήσσω, α. 2. ἐξέπλα-
γον.
Astronomy, ἀστρονομία, ας
Astyages, Ἀστυάγης, ου
Astyanax, Ἀστυνάξ, νaktos
Astyochns, Ἀστύοχος
At, ἐν
At-all, παντάπασιν
At-any-time, ποτε

At-first, *πρῶτον*
 At-his-coming, *οἱ ἐλθόντι*
 At-home, *κατ' οἴκου*
 At-last, *τελευταῖον*
 At-least, *γε* after another word
 At-Memphis, *ἐν Μίμφι*
 At-my-hands, *πρὸς ἐμοῦ*
 At-night, *νυκτὸς*
 At-other-times, *ἀλλοτε*
 At-Sais, *ἐς Σάιν*
 At-some-time, *ποτε*
 At-the-hands-of, *πρὸς*
 At-the-moment, *παραυτίκα*
 At-the-most, *μάλιστα*
 At-the-order-of-Xerxes, *κελεύσαντος*
Ξέρξεω
 At-the-public-expense, *δημοσίῃ*
 At-the-same-time, *ἅμα*
 At-the-side-of, *παρὰ*
 At-the-time-when, *ὥνικα*
 At-what-time, *πηνίκα*
 At-what time-soever, *ἐπειδὴν*
 Athenian, *Ἀθηναῖος, α, ον*
 Athenians, the, *Ἀθηναῖοι*
 Athens, *Ἀθῆναι, ὦν*
 Atridæ, the, *Ἀτρεῖδαι, ὦν*
 Atrides, *Ἀτρεΐδης, ου*
 Attachment, *ἡμερος*
 Attack, to, *ἐπειμι*
 Attempt, *εγχείρημα, ατος*
 Attempt, to, *ἐπιχειρέω, ἥσω*
 Attend, to, *κλύω*
 Attend to, to, *ἐπιμελέομαι, ἥσομαι*
 Attendant, *οπαῖδός*
 Attended-him as-spear-bearers, *εδο-*
ρυσφόρουν αὐτὸν
 Attention, *ἐπιμέλεια, ας*
 Attentive, to be, *ανακῶς ἔχω*
 Attic, *Ἀττικὸς, ἡ, δν*
 Attica, *Ἀττικὴ, ἡς*
 Augeas, *Αυγείας, ου*
 Aurora, *Ἠὼς, ὅως, οὗς, ἡ*
 Auspices, *οἰωνοὶ*
 Auspicious, *εὐφημος, ου*
 Author, *αἴτιος; μεταίτιος*
 Authorise, to, *κύρω*
 Authority, *αξίωμα, ατος*
 Autumn, *οπώρα, ας*
 Autumnal, *οπωρινός, ἡ, δν*
 Auxiliaries, *ξύμμαχοι*
 Auxiliary, *ἐπικουρος, ου*
 Avail, to, *ισχύω, σω*
 Avenge, to, *ἀμύνομαι, οὔμαι*

Avenge-myself-on, to, *τίμωρέομαι,*
ἥσομαι
 Averse-from, to be, *αποστρέφομαι*
 Averter-of-evils, *αποτρόπαιος*
 Avoid, to, *αποφεύγω, ξω*
 Awaken, to, *Ἑγείρω*
 Await, to, *ὑφίστημι, α. 2. ὑπέστην*
 Aware, to be, *οἶδα*
 Axe, *πέλεκυς, εως, ὁ*

B

Babble, to, *θροέω, ἥσω*
 Babe, *βρέφος, εος*
 Babylon, *Βαβυλὼν, ὦνος, ἡ*
 Babylonian, *Βαβυλώνιος, α, ον*
 Bacchanals, *Βακχαι, ὦν*
 Bacchus, *Διόνυσος; Βακχεὺς, ἔως*
 Back, *αὔτις; ἀψ; οπίσω*
 Back, a, *νῶτος; μετὰφρενον*
 Bad, *κακός, ἡ, δν, superl. κάκιστος, η,*
ον
 Bad doing, *δυσπραξία, ας*
 Bad-fortune, *ατυχία, ας*
 Badly, *κακῶς*
 Badness, *κακία, ας*
 Band, *τελευμὼν, ὦνος, ὁ*
 Banished, to be, *ἐκπίπτω, α. 2. ἐξέ-*
πεσον
 Banishment, *φυγὴ, ἡς*
 Bank, *ακτὴ, ἥς; ὄχθη*
 Barbarian, *βάρβαρος*
 Barbaric, *βαρβαρικὸς, ἡ, δν*
 Barbarous, *βάρβαρος, ον*
 Barter, to, *ανταλλάσσομαι, ξομαι*
 Base, *ουτιδανός, ἡ, δν*
 Base, most, *αἰσχιστος, η, ον*
 Bath, *λοστρὸν,*
 Batter, to, *κόπτω, ψω*
 Battering, a, *κτύπος*
 Battle, *μάχη, ης*
 Bawl, to, *βοᾶω*
 Bawl-out, to, *γληρόομαι, σομαι*
 Bawling, a, *κεκραγμὸς*
 Be, to, *εἰμι, εἷς, ἐστί; γίνομαι*
 Be-above, to, *περιγίνομαι, α. 2. πε-*
ριγενόμεν
 Be-in, to, *ἔνιμι*
 Beach, *ακτὴ*
 Beaker, *δέπας, τὸ*
 Beam, *δοκός, ἡ*
 Beam, to, *αστράπτω, ψω*
 Bean, *κῆσμος*

- Bear, to, *φέρω*, fut. *οίσω*; *φορέω*
 Bear-apart, to, *διαφέρω*
 Bear-arms, to, *αιχμάζω*, *σω*
 Bear-false-witness, to, *ψευδομαρτυρέω*, *ήσω*
 Bear-myself, I, *οίχομαι*, a. 2. *ωχόμην*
 Bear-the-palm, to, *καλλιστεύομαι*
 Bear-to-see, to, *ανέχομαι* *όρων*
 Bear-to-see-without - hindering - it, to, *ανέχομαι*
 Bear-with, to, *ανέχομαι*, a. 2. *ηνειχόμην*
 Bear-witness, to, *μαρτυρέω*, *ήσω*
 Beard, *ώγων*, *ωνος*, *δ*; *γένειον*
 Beast, *κτῆνος*, *εος*
 Beast-of-burden, *υποζύγιον*
 Beat, to, *πλήσσω*, *ξω*
 Beat-out, to, *αράσσω*, *ξω*
 Beat-upon, to, *επικόπτω*, *ψω*
 Beating, a, *πίτυλος*
 Beautiful, *καλός*, *ή*, *ον*
 Beauty, *χάρις*, *ιτος*, *ή*
 Because, *ὅτι*; *διότι*
 Because-they- now-ruled-the-sea, *βαλυσσοκρατούτων*
 Because-they-were, *διὰ τὸ εἶναι*
 Become, to, *γίνομαι*, *γίγνομαι*, fut. *γενήσομαι*, a. 2. *εγενόμην*, p. m. *γέγονα*
 Become-superior-to, to, *περιγίνομαι*, a. 2. *περιεγενόμην*
 Becomes, it, *πρέπει*
 Becoming, most, *ευπρεπέστατος*, *η*, *ον*
 Becoming. to be, *προσέκω*, *ξω*
 Bed, *λέχος*, *εος*; *εννή*, *ης*
 Bed-fellow, *σύνευνος*
 Bed-of-leaves, *φυλλῆς*, *άδος*, *ή*
 Bedew, to, *δεύω*, *σω*
 Befitting, most, *επιτηδεύτατος*, *η*, *ον*
 Before, (prep.) *πρὸ* with genitive; *πύροιθε*
 Before, (adv.) *πρότερον*; *πρὶν*; *πρόσθε*
 Before-now, *ἤδη*
 Before-that, *πρὶν ἢ*
 Before-this, *τοπρὶν*
 Beg, to, *αιτέω*, *ήσω*
 Beg-leave, to, *αξίω*, *ώσω*
 Beg-of, to, *ικνέομαι*
 Beget, to, *τίκτω*, a. 2. *έτεκον*
 Beggar, *πτωχός*
 Begin, to, *υβάρχω*, *ξω*; *άρχω*
 Begin-from, to, *απάρχομαι*, *ξομαι*
 Beginning, *αρχή*, *ης*
 Begrudge, to, *μεγαίρω*, *αρῶ*
 Behest, *εφετμή*, *ης*
 Behind, *όπισθε*, *εν*; *μετόπισθε*
 Behold, *ιδού*
 Behold, to, *είδω*, a. 2. *είδον*, *ίδον*; pf. mid. *οίδα*
 Beholder, *οπτήρ*, *ῆρος*
 Behoves, it, *χρή*, imp. *εχρήν*; *δεῖ*
 Behoving-him-as-it-does, *χρεών μεν*
 Believe, to, *πιστεύω*, *σω*
 Bellow, to, *παραμυκάομαι*
 Bellows, *φύσαι*, *ων*
 Belong, to, *ἔκω*, *ξω*
 Below, *κάτω*
 Bench, *κλισμός*
 Bend, to, *κάμπτω*, *μψω*
 Bend-to-the-ground, to, *ημύω*, *σω*
 Beneath, *υπένερθε*
 Benefactor, *ευεργέτης*, *ον*
 Beneficent-conduct, *αγαθοεργία*, *ας*
 Beneficial, *ωφέλιμος*, *α*, *ον*
 Benefit, *ευεργεσία*, *ας*
 Benefit, to, *ευεργετέω*, *ήσω*
 Bequeath, to, *καταλείπω*, a. 2. *κατέλιπον*
 Bereave, to, *νοσφίζω*, *σω*
 Bereavement, *χῆτος*, *εος*
 Bereft, *μόνος*, *η*, *ον*
 Bereft-of-her-mother, *αμήτωρ*, *ορος*
 Beseech, to, *λίσσομαι*
 Beside, *παρά*
 Besiege, to, *πολιορκέω*, *ήσω*
 Best, *άριστος*, *η*, *ον*; *βέλτιστος*, *η*, *ον*
 Bestow, to, *παραδίδωμι*, fut. *παραδώσω*, a. 1. *παρέδωκα*
 Betray, to, *προδίδωμι*, a. 2. *προέδωκον*
 Better, *αμείνων*, *ον*; *βελτίων*, *ον*
 Better, (adv.) *άμεινον*
 Bewail, to, *στένω*, *ενώ*
 Bewail-thoroughly, to, *κατακαίω*, *αύσω*
 Bewailing, a, *όδυρμα*, *ατος*
 Beware, to, *φυλάσσομαι*, *οθ* — *ττομαι*, fut. *ξομαι*
 Beware-of, to, *as the one before*
 Beyond, *πέρα*
 Bias, *βίαις*, *αντος*
 Bid, to, *λέγω*, *ξω*
 Big, *μέγας*, fem. *μεγάλη*, neut. *μέγα*
 Bigger, *μείζων*, *ον*
 Bind, to, *δέω*, *ήσω*; pf. pass. *δέδεμαι*
 Bind-down, to, *καταδέω*, *ήσω*

Bind-thoroughly, to, ἐκδέω
 Bind-with-clasps, to, πορπάω, ἄσω
 Bird, ὄρνις, νῆθος, ὄ, ἡ ; ὄρνεον
 Birth, γένος, εὖς
 Biting, δηκτήριος, α, ον
 Bitter, πικρὸς, ἂ, ὄν
 Black, μέλας, αῖνα, αν
 Black-eye-browed, κυανόφρυς, υ
 Blamable, νεμεσητὸς, ἡ, ὄν
 Blame, αἰτία, ας
 Blame, to, ὀνομαί
 Blameless, ἀμύμων, ον
 Blasphemy, βλασφημία, ας
 Blast, πνοή, ἡς
 Blaze, to, καίομαι
 Blessed, μάκαρ, αἶρα, αρ
 Blessed-by-the-Gods, εὐδαίμων, ον
 Blind, τυφλὸς, ἡ, ὄν
 Blind-thoroughly, to, εκτυφλω
 Blockade, to, εφορμέω, ἡσω
 Block-up, to, φράσσω, ξω
 Blood, αἷμα, ατος
 Blood-stained, μαιάφονος, ον
 Bloody, δῖαιμος, ον
 Bloom, to, ακμάζω, σω ; ανθίζω
 Blow, πληγή, ἡς ; κτυπος
 Blow-the-nose, to, απομύττομαι, ξομαι
 Blowing, α, πνεῦμα, ατος
 Blunt, κωφὸς, ἡ, ὄν
 Boar, ὕς, gen. ὕδς ; σῦς, gen. συδς ;
 κάπρος
 Boast, ευχολή, ἡς
 Boasting, α, εὔχος, εὖς
 Boat, σκάφη
 Body, σῶμα, ατος
 Body-guard, φύλαξ τοῦ σώματος
 Bœotia, Βοιωτία, ας
 Bœotians, Βοιωτοὶ
 Bold, σχέτλιος, α, ον
 Bolder, κύντερος
 Boldly-dare, to, θαρσέω, ἡσω
 Boldness, θράσος, εὖς
 Bond, δεσμός
 Bondman, δοῦλος
 Bone, οστέον
 Book, βιβλίον
 Boots, it, (pays) λύει
 Booty, λεία ; Ionic ληΐη, ης
 Border-on, to, έχομαι, fut. ἔξομαι
 Bordering-on-with, ὁμορος, ον
 Boreas, Βορέας, ου
 Born, γεγώς

Born, to be, γίνομαι, a. 2. εγενόμην ;
 φυμι
 Borysthenes, Βορυσθένης, εὖς
 Bosporus, Βόσπορος
 Both, ἀμφω, οἶν ; ἀμφότερος, α, ον
 Both . . . and, καὶ . . . καὶ. Also, τε
 . . . τε. Also, τε . . . καὶ
 Both-hy-many-other-proofs-and-es-
 pecially, τῇ τε ἄλλῃ πολλαχῇ καὶ ὅῃ
 καὶ
 Both-his-eyes, (acc.) διπλᾶς ὀψεις
 Both-whether, εἴτε
 Bough, κλάδος
 Bought, to be, ωνητὸς, ἡ, ὄν
 Bound, to, σκιρτάω, ἡσω
 Bound-fast, προσπορπάτῳ, ὄν
 Bow, τόξον ; βιδς
 Bow-shot, τόξενμα, ατος
 Bowels, νηδὺς, ὅς, ἡ
 Bowl, κρατήρ, ἡρος, ὄ
 Box, to, διαπυκτεύω, σω
 Boy, παῖς, gen. παιδὸς
 Branch, πτόρθος
 Brand, στίγμα, ατος
 Brand, to, στίζω, ξω
 Brandish, to, πάλλω
 Brass, χαλκὸς
 Brat, παιδίον
 Brave, θρασὺς, εἶα, ὄ
 Brave-minded, κρατερόφρων, ον
 Brave-spirit, ευψύχια, ας
 Bravery, αλκή, ἡς
 Bravest, ἀρίστος, η, ον
 Brazen, χάλκεος, α, ον ; χάλκειος
 Brazier, χαλκεὺς, ἑὸς, Attic ἑως
 Breadth, πλάτος, εὖς
 Break, to, ἄγω, fut. ἄξω ; ἄγνυμι, p.
 mid. ἔαγα
 Breakfast, ἀριστον (α is long)
 Breaking-up, διάλυσις, εὖς, ἡ
 Breast, στῆθος, εὖς
 Breath, ψυχῇ, ἡς
 Breathe, to, πνέω, εὔσω
 Breathing, πνοὴ, ἡς
 Brethren, ἀδελφοὶ
 Bribe, δῶρον
 Bribe, to, παράγω, ξω
 Bride, μελλόνυμφος, ον, ἡ
 Bridegroom, νυμφίος
 Bridge, γέφυρα, ας
 Brief, βραχὺς, εἶα, ὄ
 Bright, λαμπρὸς, ἂ, ὄν

Brightness, σέλας, ατος, τὸ
 Brimstone, θέσιον
 Bring, to, φέρω, fut. οἶσω, perf. ἤνεγχα, a. 2. ἤνεγκον, a. 1. ἤνεια
 Bring-back, to, κατάργω, ξω
 Bring-back-word, to, απαγγέλλω, ελῶ
 Bring-forth, to, τίκτω, fut. τέξω, a. 2. ἔτεκον

Bring-forward, to, προφέρω
 Bring-help, to, βοηθέω, ἥσω
 Bring-in, to, εισφορέω, ησω
 Bring-into, to, εσάγω, ᾄζω
 Bring-on, to, επιφέρω
 Bring-out, to, εκφέρω
 Bring-to, to, επαγίνεω
 Bring-to-an-end, to, επιτελέω, ἔσω
 Bring-to-pass, to, ἐρῶ ; ἔρῳ
 Bring-under, to, ἐάμνημι
 Bring-up, to, προσάγω, a. 2. προσῆγον

Briseis, Βρισηῖς
 Britons, Βρεττανοὶ, ὧν
 Broad, ευρύς, εἶα, ὃ
 Broad-leaved, τανύφυλλος, ον
 Brood, τροφή, ἡς
 Brother, ἀδελφός ; κασίγνητος
 Brotherly, ἀδελφός, ἡ, ὃν
 Brotherly-love, φιλαδελφία, ας
 Brought-up-with, δμοτροφος, ον
 Bruise, to, συντρίβω, ψω
 Bucephalus, Βουκέφαλος
 Bucolic, βουκολικός, ἡ, ὃν
 Build, to, οικοδομέω, ἥσω
 Build-beside, to, παροικοδομέω, ἥσω
 Build-the-wall, to, τειχίζω, σω
 Building, οικοδομία, ας
 Bull, ταῦρος

Bulwark, πρόβλημα, ατος
 Burden, ἄχθος, εος
 Burdened, to be, γέμω
 Burn, to, θέρω
 Burn, to, (i. e. to love) καίμαι
 Burn-completely, to, εκκαίω, αὔσω
 Burn-downright, to, καταφλέγω, ξω
 Burn-in, to, εμπρήθω, σω
 Burn-under, to, υποπρήθω, σω
 Burst, to, απορρήγνυμι, fut. απορρήξω
 Burst-together, to, συρρήγνυμι
 Bury, to, θάπτω, ψω ; a. 2. ἔταφον

Business, ἔργον
 Busying-himself, ἐλισσόμενος, η, ον
 But, ἀλλά. And δὲ which is placed after words, like Autem in Latine
 But-just-now, ἀρτίως

Buy, to, αγορεύω, σω ; πρῆμας
 By, ὑπὸ
 By-far, μακρῶ
 By-night, νυκτός
 By-no-means, μηδαμῶς
 By-reason-of, ὑπὲρ
 By-the-side-of, παρὰ
 By-turns, τὸ μέρος
 By-which, ὑφ' ὅτου

C

Cable, πρυμνήσιον
 Cadmus, Κάδμος
 Cadmean, Καδμείος
 Cæcias, Καϊκίας, ου
 Caesar, Καῖσαρ, αρος
 Calamitous, δυστυχής, ἐς ; comparative -ίστερος, α, ον
 Calamity, συμφορὰ, ᾤς ; ξυμφορὰ, ᾤς
 Calculation, λογισμός
 Caldron, λέβης, ητος, ὃ
 Calends, Κάλανδαι, ὧν
 Calf, μόσχος
 Call, to, καλέω, ἔσω ; perf. πεκάληκα, κέκληκα. Poët. καλεείπω
 Call-out, to, ανακαλέω
 Call-out-to, to, βοάω
 Call-to, to, κέκλωμαι
 Call-to-mind, to, μέμνημαι
 Callias, Καλλίας, ου
 Callicrates, Καλλικράτης, εος, ους
 Calumniate, to, διαβάλλω, fut. αλῶ
 Cambyses, Καμβύσης, ου ; acc. εα, ης
 Came, I, ἦλυθον, ἦλθον
 Camp, στρατός ; στρατόπεδος
 Can, I, δύναμαι, ἥσομαι
 Can-hawl, γέγωνε βοήσας
 Can-not, I, οὐκ ἔχω
 Canna, Κανᾶ (undecined), ἡ
 Candle, λύχνος
 Capable-of-being-taken, ἀλώσιμος, ον
 Capable-of-being-taught, διδακτός, ον
 Capable-of-teaching, διδασκαλικός, ὃν
 Capaneus, Καπανεύς, ἔως
 Captain, λοχᾶγος
 Captive (fem.), αιχμαλωτις, ἑως
 Capture, ἄλωσις, εως, ἡ
 Capture, to, αἰρέω, a. 2. εἶλον
 Car, ὄχος
 Card-wool, to, ξάινω, ανῶ
 Care, μελέημα, ατος

- Care, to, κηδομαι
 Care-about, to, μέδομαι
 Care-worn, μέλεος, α, ον
 Carefulness, επιμέλεια, ας
 Caria, Κάρια, ας
 Carian, Κάρικος, η, ον
 Carians, Κάριες, ον
 Carriage, έιφος
 Carry, to, άγω, ζω; φέρω
 Carry-on, to, δράω, άσω
 Carthage, Καρχηδών, όνος, η
 Cartroad, τρίβος άμαξήρης, ες
 Casandra, Κάσανδρα, ας
 Case, δίκη, ης
 Cast, to, ίημι, α. 1. ήκα
 Cast-down, to, εμβαλλω
 Cast-around, to, αμφιβάλλω, α. 2.
 αμφέβαλον
 Cast-at, to, προσβάλλω
 Cast-before, to, προβάλλω
 Cast-forth, to, προίημι
 Cast-off, to, αποτίημι, α. 2. απέτην
 Cast-out, to, εκβάλλω, fut. εκβλήσω
 Cast-round, to, περιβάλλω
 Castalia, Κασταλία, ας
 Catching, α, άγρα, ας
 Cattle, μήλα, ον
 Caunians, Καύνιοι
 Caunus, Καῦνος, η
 Cause, δίκη, ης
 Cause, to, ποιέω, ήσω
 Cause-the-death-of, to, απόλλυμι, fut.
 απολέσω
 Cause-to-stand, to, ιστάω
 Causing-many-tears, πολυδάκρυτος, ον
 Cautious, to be, ευλαβέομαι, ήσομαι
 Cautiously, λελογισμένως
 Cavalry, ίππείς, έων, οί
 Cave, άντρον
 Cavern, άντρον
 Cease, to, λήγω, ζω
 Cecrops, Κέκρωψ, όπος
 Celebrate, to, άγω, ζω
 Celebrated, κλεινός, η, ον
 Celestial, ουράνιος, α, ον
 Censure, to, μέφομαι, ψομαι
 Censurable, μεμπτός, η, ον
 Centre, κέντρον
 Cephalus, Κέφαλος
 Ceres, Δημήτηρ, τερος, and τρος
 Certain, α, τις, τι; gen. τινος
 Certain-person, α, δεῖνα, δ, ή, τδ
 Certainly, η
 Ceyx, Κήϋξ, όκος
 Chagrined, to be, δάπτομαι κίαρ
 Chain, δεσμός
 Chain, to, καταδέω, ήσω
 Chained, δεσμώτης, ον
 Chair, δίφρος; θρόνος
 Challenge, to, προκαλέομαι, έσομαι
 Chalybes, Χάλυβες, ων
 Chamber, θάλαμος
 Chance, τόχη, ης
 Chance, to, τυγχάνω, fut. τυχήσω, α.
 2. έτυχον; κυρέω, ήσω
 Change, μεταβολή, ης
 Change, to, αλλάσσω, ζω; μετατίημι
 Change-one-after-the-other, to, μετ-
 αλλάσσω, ζω
 Changed-their-decision, μετέγνωσαν
 Character, δόξα, ης
 Charge, αιτία, ας
 Charge, to, επιτρέπω, ψω
 Charge-with-blame, to, αιτιάομαι,
 άσομαι
 Chariot, άρμα, ατος
 Charming, ίμερόεις, δεσσα, όεν
 Chastise, to, κολάζω, σω
 Chaunting, α, μολπή, ης
 Cheat, to, ψεύδω, σω
 Cheek, παρής, ίδος, ή; παρσιᾶ, ες
 Cherish, to, στέργω
 Chersonesus, Χερσόνησος, η
 Chians, Χίται
 Chief, πρώτος, η, ον
 Chief, α, αριστεύς, έος
 Chiefly, έξοχα; εξόχως
 Child, παῖς, παιδός, δ, ή; τέκνον
 Childless, άπαις, αιδός
 Chin, γένειον
 Chios, Χίος, η
 Chiron, Χείρων, ωνος
 Choice, αίρεσις, εως, η
 Choose, to, αίρέω, ήσω, α. 2. είλον
 Choose-out, to, εκλέγομαι
 Choose - to - remain-idle-in-the-bat-
 tle, to, εθелоκακέω
 Chop, to, κόπτω, ψω
 Chorasmians, Χοράσμοι
 Chrysantas, Χρῡσάντας, ον
 Chrysis-being-priestess, επί Χρῡσίδος
 ίερωμένης
 Church, εκκλησία, ας
 Cilicia, Κιλικία, ας
 Cinnamon, κιννάμωμον
 Circumstance, πρᾶγμα, ατος

Circumstanced, to be, καθίσταμαι
 Circumstances, τμήματα, ων
 Citizen, πολίτης, ου; αστὸς
 City, πόλις, Att. εως, Ion. ιος, ἡ
 Civic, πολιτικός, ἡ, ὃν
 Civil, ἐπιδήμιος, ον
 Clamor, βοή, ἡς
 Clamor, to, βοάω, ἦσω
 Clandestine, σκότιος, α, ον
 Class, to, διαιρέω, ἦσω
 Clean, καθαρὸς, ἂ, ὃν
 Clean, to, καθαίρω, ἀρῶ, α. 1. ἐκάθηρα
 Cleander, Κλέανδρος
 Cleanse, to, καθαρίζω, σω
 Clear, ἔηλος, η, ον
 Clear, to, ελευθερώω, ὠσω
 Clearchus, Κλέαρχος
 Clearly, τορῶς; σαφῶς
 Cleave-steadfastly-to, to, ἐμμένω, ἐνθῶ
 Cleon, Κλέων, ωνος
 Clever, δεινός, ἡ, ὃν
 Clever, to be, φρονέω, ἦσω
 Cliff, σκόπελος
 Close-on, ἐπὶ
 Close-with, μετὰ
 Clothe, to, ἀμφιέννυμι, fut. ἀμφιέσω
 Clothe-upon, to, ἐπιέννυμι
 Clothes, εσθῆτες, ων, αἱ
 Cloud, νεφέλη, ης; νέφος, εος
 Cluster-of-hair, βόστρυχος
 Clytemnestra, Κλυταιμνήστρα, ας
 Clytomedes, Κλυτομήδης, ου, accus.
 εα, ην
 Coast, γέα, γῆ, gen. ἑας, ἡς
 Cobbler, σκυτεὺς, ἑως
 Cognate, συγγενής, ἐς
 Coincide, to, ξυνάδω, ἄσω
 Cold, ψύχος, εος; ῥίγος, εος
 Collect, to, συλλέγω, ξω
 Collect-from, to, ἐκλέγω, ξω
 Collect-together, to, συλλέγω, ξω
 Collect-the-votes, to, ἐπιψηφίζω, σω
 Collection, σύλλογος
 Colonist, ἀποικος
 Colonize, to, κτιζω, σω; οικίζω, σω
 Color, χροιά, ας
 Column, στῆλη, ης
 Combat, to, διαγωνίζομαι, σομαι
 Come, to, ἔκω, ξω: ἴκω. I came,
 ἦλθον, ἦλθον
 Come; to be, ἔκω, ξω; ἰκάνω, ἀνῶ
 Come-across, to, ἀντιάζω, σω

Come-after, to, μετέρχομαι, α. 2. με-
 τήλθον
 Come-forth-against, to, ἐπεξέρχομαι
 Come-back, to, ἀπείμι, α. 2. ἀπιοι
 Come-down, to, κατέρχομαι, α. 2. κα-
 τήλθον
 Come-from, to, ἀφικνέομαι, α. 2. ἀφί-
 κόμην; Ion. ἀπικνέομαι
 Come-in, to, ἐπιφοιτέω
 Come-into, to, ἐμβατεύομαι, σομαι
 Come-near, to, πηλάζω, σω
 Come-on, ἄγε; εἴα
 Come-on, to, ἐπέρχομαι, α. 2. ἐπήλθον
 Come-out, to, ἐξείμι, α. 2. ἐξιοι
 Come-to, to, εἰσέρχομαι, α. 2. εἰσῆλθον
 Come-together, to, συνέρχομαι; ξυμ-
 πίπτω, α. 2, ξυνέπεσον
 Come-too-late-for, to, ὑστερέω, ἦσω
 Come-under, to, ὑπέρχομαι, α. 2. ὑπέ-
 λθον
 Come-up, to, παραγίνομαι, α. 2. παρ-
 εγενόμην
 Come-upon, to, ἐπειμι
 Comeliness, εὐμορφία, ας
 Coming, ἀφίξεις, εως, ιος, ἡ
 Command, ἐντολή, ἡς
 Command, to, στρατηγέω, ἦσω
 Commander, στρατηγός
 Commandment, ἐπίταξις, εως, ἡ
 Commemorate, to, ἀπηγέομαι, ἡσομαι
 Commence, to, ἀρχομαι, ξομαι
 Commend, to, παραινέω, ἦσω, ἔσω
 Commiserate, to, ἐλεέω, ἦσω
 Commission, to, στέλλω, στελῶ, ἐσ-
 ταλα
 Commit, to, ἐργάζομαι, σομαι
 Commit-adultery, to, μοιχεύω, σω
 Commit-injustice, to, ἀδικέω, ἦσω;
 pf. ἠδίκηκα
 Commit-murder, to, φονεύω, σω
 Common, κοινός, ἡ, ὃν
 Common-wealth, the, τὸ κοινόν
 Communicate, to, ἀνακοινόμαι, ὥσο-
 μαι
 Communication, διῆλλα, ας
 Communion, κοινωνία, ας
 Compact, ξυνηθήκη, ης
 Companion, ἑταῖρος; ἑταρος
 Companionship, ξυνουσία, ας
 Company, ὄχλος
 Company, to, ὀπηδέω, ἦσω
 Compare, to, ἐξετάζω, σω

Compel, to, αναγκάζω, σω
 Compensation, δίκη
 Competent, ικανός, ἢ, ὄν
 Complain, to, ἐπιμέμφομαι, ψομαι
 Complaint, ἐγκλημα, ατος
 Complete, τέλειος, α, ον
 Complete, to, τελέω, έσω
 Completely, παντελῶς
 Completely-last, πανύστατος, η, ον
 Compose, to, ερέω, pf. είρηκα, ποιέω
 Comprehend, to, συνίημι, ξυνίημι
 Compulsory, βίαιος, α, ον; or βίαιος,
 ον

Conceal, to, κατακρύπτω, ψω
 Concede, to, υπείκομαι, ξομαι
 Conceit, δόξασμα, ατος
 Conceive, to, οίω
 Concern, ώρα, ας
 Concern-themselves-much, to, δια-
 τριβω

Concerning, (prep.) περί
 Concerning-himself, καθ' αὐτόν
 Conciliate, to, καταλλάσσω, ξω
 Concourse, πλῆθος, εος
 Condition, πότμος
 Conduct, to, ήγέομαι
 Confederate, ζύμμαχος
 Confess, to, δημολογέω, ήσω
 Confide, to, πιστεύω, σω
 Confident, πιστός, ἢ, ὄν
 Confident, to be, θαρρέω, ήσω
 Confound, to, εκπλήσσω, ξω
 Confute, to, εξελέγχω, ξω
 Conjecture, to, συμβάλλομαι, α. 2.
 συνεβαλόμην

Conon, Κόνων, ωνος
 Conquer, to, νικάω, ήσω
 Conscious, to be, συνίστημι
 Conscious-of, ξυνίστωρ, ορ
 Consent, to, επαινέω, έσω, ήσω
 Consequently, άρα
 Consequently-upon, ακολούθως
 Consider, to, προσβλέπω, ψω
 Consider-diligently, to, διασκοπέω
 Consider-of, to, φροντίζω, σω
 Considerable, λόγιμος, η, ον
 Considerate, to be, προοράω, άσω
 Consideration, πρόνοια, ας
 Consonant, ζύμφωνος, ον
 Consort, συγκαίημα, ατος
 Conspicuous, απόβλεπτος, ον
 Conspicuous, to be, διαπρέπω; πρέπω
 Conspire, to, ξυνίστημι, pf. ξυνέστηκα

Constant, πολλός, ἢ, ὄν
 Constituted, to be, φύω, σω
 Constitution, πολιτεία, ας
 Constrain, to, επαναγκάζω, σω
 Consult, to, βουλευομαι, σομαι
 Consult-about, to, βουλευώ, σω
 Consultation, συμβουλία, ας
 Consume, to, φθίνω, ενῶ: plup. pass.

3rd pl. Ion. εφθιάτο

Consuming, δήσιος, -α, ον
 Contemn, to, υπεροράω
 Contemplate, to, σκοπέω
 Contempt, καταφρόνησις, έως, ή
 Contend, to, μάρναμαι
 Content, to be, αρκέω, έσω
 Content-myself, to, αγαπάω, ῶ, ήσω
 Contented, to be, αρκέομαι, έσομαι
 Contented-with, to be, αγαπάω, ήσω
 Contest, α, αγών, ὄνος, ό
 Contest, to, ερίζω, σω
 Continent, ήπειρος, ή
 Continentals, ηπειρώται, ὦν
 Continually, αεί, αιεί
 Continue, to, μένω, ενῶ
 Contradiction, αντιλογία, ας
 Contrarily-to, παρά
 Contrary, εναντίος, α, ον
 Contrary-to, παρά
 Contrary-to-these-regulations, τὰ ἐ-
 ναντία τούτων

Contrast, to, συμβάλλω, αλῶ
 Contrive, to, μήδομαι, σομαι
 Contumely, επίρεια, ας
 Convenient, ζύμφορος, ον
 Conversant, to be; δμιλέω, ήσω
 Converse, I shall, ερῶ
 Convey, to, πέμπω, ψω
 Convict, to, αίρέω, α. 2. εἶλον
 Conviction, γνώμη, ης
 Convince, to, ελέγχω, γξω
 Convoke, to, κηρύσσω, ξω
 Convulse, to, σαλεύω, σω
 Cook, οψοποιός
 Cooperate, to, συναγωνίζομαι, σομαι
 Cooperative, συνεργός, ὄν
 Corcyreans, Κερκυραῖοι
 Cord; βρόχος
 Coressus, Κόρηστος, ή
 Corinth, Κόρινθος, ή
 Corinthian, α, Κορίνθιος
 Corn, σῖτος
 Correct, ορθός, ἢ, ὄν
 Correspondent, ξυνωδός, εν

Corroborate, to, μαρτύρεω
 Corrupt, σαπρὸς, ἂ, ὄν
 Corrupt, to, φθείρω, φθερῶ; διαφθείρω
 Costliness, πολυτέλεια, ας
 Couch, δέμνιον; κλισμὸς
 Cough, βήξ, ηχὸς, ἡ
 Council, βουλὴ, ἡς
 Counsel, βουλὴ, ἡς
 Counsel, to, βουλευομαι, εὔσομαι
 Counsel-together, io, συμβουλευέω
 Count-upon, to, ἐλπιομαι
 Countenance, πρόσωπον
 Country, a, γαῖα, γῆ, gen. γαίας, γῆς;
 and γαῖα, ας
 Country, one's, πατρίς, ἰδὸς, ἡ; πάτρα,
 ας
 Courage, μένος, εὐς
 Courageous, ἀλκιμος, ον
 Course, δρόμημα, ατος
 Court, αὐλὴ, ἡς
 Court, to, θεραπεύω, σω
 Cover, to, στέγω, ξω
 Covered-on-every-side, ἀμφηρεφής,
 ἐς
 Covering, καλύπτρα, ας
 Covet, to, επιθυμέω, ἥσω
 Covetous-of, κατάφορος πρὸς with acc.
 Covetousness, φιλαργυρία, ας
 Cow, βοῦς, gen. βοός, ἡ
 Cowardice, δειλία, ας
 Cowardly, κακὸς, ἂ, ὄν
 Craft, δόλος
 Crafty, δολερὸς, ἂ, ὄν
 Cram, to, κορέω, ἔσω
 Crammed, μεστὸς, ἂ, ὄν
 Creep, io, ἐρπύζω; ἔρπω
 Creon, Κρέων, οντος
 Crest, λόφος
 Cretan, Κρητικὸς, ἡ, ὄν
 Crete, Κρήτη, ἡς
 Crew, πλήρωμα, ατος
 Crime, ἀμπλάκημα, ατος
 Cringe-to, θάπτω, ψω
 Crocodile, κροκόδειλος
 Crocus-vested, κρυκόκεπλος, ον
 Cræsus, Κροῖσος
 Cross, to, περάω, ἄσω
 Crow, κορώνη, ἡς
 Crowd, πληθὺς, ὅς, ἡ
 Crown, πλόκος
 Crown, to, στεφανώω, ὡσω
 Crown-over, to, ἐπιστέφω, ψω

Crown-thoroughly, to, ἐκστέφω, ψω,
 pf. ἐξέστεφα
 Crucify, to, σταυρόω, ὡσω
 Cruel, ὠμὸς, ἡ, ὄν
 Cry, to, κλαίω, αὔσω
 Cry-out, to, κράζω, ξω
 Crying, a, δάκρυμα, ατος
 Cub, σκύμνος
 Cultivate, to, ασκέω, ἥσω
 Cumbrousness, the, τὸ οχλῶδες
 Cup, ποτήριον; δέπας, ατος, τὸ
 Cupid, Ἔρως, ωτος
 Cure, to, απαλλάσσω, ξω
 Curl, πλόκαμος
 Currier, σκυτοτόμος
 Curse, ἀρὰ, αῖς
 Curse, to, ἀράομαι, ἄσομαι
 Custom, ἔθος, εὐς
 Custom-of-life, ἐπιτήδευμα, ατος
 Customary, νόμιμος, ἡ, ον
 Customary, it is, νομίζεται
 Cut, to, τέμνω, ἐμῶ, τέμνηκα
 Cut-away, to, ἀποτέμνω
 Cut-down, to, ἐκκόπτω, ψω
 Cut-in-pieces, to, συγκόπτω
 Cut-in-two, to, κόπτω, ψω
 Cut-off, to, ἀποσχίζω, σω
 Cutting-off, a, ἀποτομή, ἡς
 Cyaxares, Κυαξάρης, εὐς, ους
 Cyclops, Κύκλωψ, ωπος; pl. Κύκλω-
 πες, ων
 Cymæans, Κῦμαῖοι
 Cyprus, Κύπρος, ἡ
 Cyrus, Κῦρος

D

Damage, πῆμα, ατος
 Damaretus, Δημαρητος
 Damsel, κόρη
 Danaus, Δαναὸς
 Dance, χόρευμα, ατος; χορὸς
 Dance, to, χορεύω, σω
 Dancing, (subst.) ορχηστὺς, ὅς, ἡ
 Danger, κίνδυνος
 Danger-to-be-in, κίνδυνευω
 Dare, to, τολμᾶω, ἥσω
 Daring, a, τόλμα, ἡς
 Daring, more, θρασύτερος, α, ον
 Derius, Δαρῖος
 Dark, ὀνοφερὸς, ἂ, ὄν
 Darken, to, σκοτίζω, ἴσω

Darkness, σκότος, ου, and εος
 Dart, βέλος, εος
 Dart, to, (i. e. spring) ἄσσω, ξω
 Daub, to, καταπλάσσομαι, σμαι
 Daughter, θυγάτηρ, τέρος, τρως; παῖς, παιδς, ἡ
 Day, ἡμέρα, ας; ἡμαρ, ατος, τδ
 Day, (adj.) ἡμερινός, ἡ, δν
 Day-after, the, ὑστεραία (scil. ἡμερα)
 Day-before, the, πρῶζα
 Day-break, ὀρθρος
 Dead, νεκρός, ἂ, δν; θανών, οῦσα, δν.
 The dead, οἱ θανόντες
 Deadly, θανάσιμος, η, ον
 Dear, φίλος, ης, ον; superl. φίλτατος, η, ον
 Death, θάνατος
 Debar, τδ, εἶργω, ξω
 Debate, to, διαλέγομαι
 Decease, μόρος
 Deceased, the, φθιτοῖ
 Deceitful, ἐπίκλοπος, ον
 Deceive, to, ἀπατάω, ἡσω; ἐξαπατάω, ἡσω
 Decency, κόσμος
 Decide-against, to, καταγινώσκω, α.
 2. κατέγνω
 Decision, κρίσις, εως, ἡ
 Declaim-rhapsodically, to, ἀπορῥα-
 ψωδέω, ἡσω
 Declare, to, εξερέω
 Decline, to, ελασσομαι, οῦμαι
 Decorous, most, κάλλιστος, η, ον
 Decorum, τδ πρέπον
 Decree, δέγμα, ατος
 Decree, to, ψηφίζομαι, σμαι
 Decree-against, to, καταχειροτονέω
 Decree, δεδογμένος, η, ον
 Dedicate, to, τίθημι, α. 1. ἔθηκα
 Deed, ἔργον
 Deep, βαθύς, εἰα, δ
 Defeat, ἥττα, ης
 Defeat, to, ἡσσάω, ἡσω
 Defence, ἀπολογία, ας
 Defend, to, επαρκέω, ἔσω
 Defendant, the, δ ἀπολογούμενος
 Deficient, to be, ἐπιδεύομαι
 Defile, to, παλάσσω, ξω
 Define, to, διορίζομαι, σμαι
 Defraud, to, ἀποστερέω, ἡσω
 Degradation, αἰμίλα, ας
 Degrade, to, αἰτῶ, ὥσω
 Deign, to, ἀξιάω, ὥσω

Deioces, Δηϊόκης, ου
 Deity, δαίμων, ονος, δ; θεῖον, τδ
 Delay, μέλλησις, εως, ἡ
 Delay, to, βραδύνω, υνῶ
 Delegate, ἀπόστολος
 Delians, Δῆλιοι
 Delicate, ἀπαλός, ἡ, δν
 Delight, τέρψις, εως, ἡ
 Delight, to, (act.) τέρω, ψω
 Delight, to, (neut.) χαίρω
 Delightful, ἡδύς, εἰα, δ; comparative, ἡδίων, ον; superlative, ἡδιστος, η, ον
 Delium, Δῆλιον
 Deliver, to, παραδίδωμι, α. 1. παρέδω-
 κα
 Deliver (an oracle), to, χράω, ἡσω
 Deliver-up, to, παραδίδωμι, α. 2. παρ-
 ἔδω
 Delivered-by-the-oracle, χρησθεῖς
 Delphi, Δελφοί, ὦν
 Demand, to, αἰτέω, ἡσω
 Demand-back, to, απαιτέω, ἡσω,
 Demigod, ἡμίθεος
 Demolish, to, διαιρέω, α. 2. διεῖλον
 Demonstrate, to, επιδείκνυμι, εἰξω
 Demosthenes, Δημοσθένης, εως, ους,
 acc. εα and ην
 Denial, ἀρνήσις, εως, ἡ
 Denier, ἑξαρνος
 Denounce, to, ἀποκαλέω, ἔσω
 Deny, to, ἀρνέομαι, ἡσομαι
 Deny-downwright, to, καταρνέομαι,
 ἡσομαι
 Depart, to, ἐξέρχομαι, α. 2. ἐξῆλθον
 Departure, ἐξοδος, ἡ
 Deplore, to, οδύρομαι
 Depraved, πονηρός, ἂ, δν
 Depravity, κακία, ας
 Deprive, to, ἀποστερέω, ἡσω
 Deprived-of, to be, ὑστερέομαι, ἡσο-
 μαι
 Depth, βάθος, εως
 Derive, to, ἀπολαύω, σω
 Descend, to, καταβαίνω
 Descent, κατὰβασις, εως, ἡ
 Desert, α, ερημία, ας
 Desert, to, ερημώω, ὥσω
 Desert, to, (i. e. to run away,) ἀνο-
 τομολέω, ἡσω
 Deserted, ἔρημος, ον
 Deserter, αὐτόματος
 Deserved, ἀξίος, α, ον

- Deservedly**, *εικότως*
Desirable, *αἰρετός, ἡ, ὄν*
Desire, *ἔρος*
Desire, to, *προθυμέομαι, ἥσομαι*
Desire-earnestly, to, *γλίχομαι*
Desire-of-power, *πλεονεξία, ας*
Desire-with, to, *μεταιτέω*
Desirous, *χατίζων*
Desirous, to be, *χρήζω*
Desist, to, *αποπαύομαι, σομαι; παύομαι, σομαι*
Desolate, to, *ερημώω, ὥσω*
Despicable, *φαῦλος, η, ον*
Despise, to, *καταφρονέω, ἥσω*
Despoil, to, *εὐλάω, ἥσω*
Despond, to, *αθυμέω, ἥσω*
Despotism, *τυραννίς, ἴδος, ἡ*
Destined, *πεπωμένος, η, ον*
Destined, to be, *μέλλω*
Destiny, *αἴσα, ης*
Destitute, *ἐρημος, ον*
Destroy, to, *διαφθείρω, ερῶ*
Destroy-utterly, to, *ἀπόλλυμι, fut. απολέσω*
Destroy-wholly, to, *διαπορθέω, ἥσω*
Destruction, *ὀλεθρος*
Destructive, *ὀλέθριος, α, ον*
Detect, to, *ανευρίσκω, α. 2. ανευῶρον*
Determination, *βούλευμα, ατος*
Determine, to, *γινώσκω, fut. γνώσω, α. 2. ἐγνων*
Determined-on, *ὀρίζας, ᾶσα, αν*
Detest, to, *στυγέω, ἥσω*
Detested, *επάρατος, ον*
Detriment, *ἄτη, ης*
Devastating, *ὀήτιος, α, ον*
Device, *μητις, ιος, ἡ*
Devious, *πολύπλοκος, ον*
Devise, to, *μητιάω*
Devour, to, *δάπτω, ἄψω*
Dexterity, *δεξιότης, ητος, ἡ*
Dialectician, *διαλεκτικός*
Did-not-think-of, *οὐκ ἐφθησαν πνθόμενοι*
Die, to, *θνήσκω, fut. θνήξομαι, pf. τέθηκα, α. 2. ἔθανον*
Die-off, to, *αποθνήσκω, α. 2. ἀπέθανον*
Diet, *δίαιτα, ης*
Differ, to, *διαφέρομαι*
Different, *διάφορος, ον*
Differently, *τὰ ἐναντία*
Difficult, *χαλεπός, ἡ, ὄν*
Diffidence, *αἰδώς, ὁδς, οὔς, ἡ*
- Diffuse, to**, *κλίνημι*
Dig, to, *ορύσσω, ξω*
Dig-up, to, *κατασκάπτω, ψω*
Dignity, *αξία, ας*
Din, *κλόνος*
Dindymene, *Δινδυμήνη, ης*
Dinner, *δειπνον*
Diomedes, *Διομήδης, εος*
Dion, *Δίων, ωνος*
Dionysius, *Διονύσιος*
Diophon, *Διοφών, ὦντος*
Direct, *ἰθὺς, εἴα, ὃ*
Direct, to, *διοικέω, ἥσω*
Direction, *διδασκαλία, ας*
Directly, *ἰθὺς*
Dirful, *αἰνός*
Disagreement, *διάστασις, εως, ἡ*
Disallow, to, *απαυδάω*
Disallowed, *ἀπόρρητος, ον*
Disappoint, to, *σφάλλω, αλῶ*
Disarrange, to, *διασπᾶω, ἄσω*
Disasters, *δεινὰ, ὦν*
Disbelieve, to, *ἀπιστέω, ἥσω*
Discern, to, *γινώσκω*
Discipline, *μελέτη, ης*
Discipline-oneself, to, *παρασκευάζομαι, σομαι*
Disciplined, *γεγυμνασμένος*
Disclose, to, *φαίνω, ανῶ*
Discourse, *μῦθος*
Discourse, to, *αγορεύω, σω*
Discover, to, *ὀπτομαι, ψομαι*
Discretion, *φραδὴ, ης*
Disease, *ασθένεια, ας*
Disease-of-the-eyes, *οφθαλμία*
Diseased, *νοσώδης, ες*
Disembogue, to, *εκδιδώω, ὥσω*
Disengage, to, *παραλύω, σω*
Disfigure, to, *κνύζωω, ὥσω*
Disgrace, *κατήφεια, ας*
Disgraceful, *αἰσχρός, ἂ, ὄν; superl. αἰσχιςτος, η, ον*
Dishonor, *ἀσχύνη (ῶ)*
Dishonor, to, *ἀτιμάζω, σω; επιτίμαω*
Dishonored, *ἀτίμος, ον*
Dislike, *ἔχθος, εος*
Dislike, to, *ασχαλάω; ἐχθαίρω*
Dismay, to, *πλήσσω, ξω*
Dismiss, to, *ἐξίημι*
Disobedience, *παρακοή*
Disobey, to, *ἀνηκουστέω, ἥσω*
Dispatch, to, *ἀποστέλλω, ελῶ*
Display, to, *ἀποφαίνομαι, ἀνοῦμαι*

- Displease, to, ἀπαρέσκω
 Disposed, πεφῶκως, υῖα, ὅς
 Disposed-to-refuse, ἐξαρνητικὸς, ἢ, ὅν
 Disposition, φρεν, ενδς, ἢ
 Dispossession, to, ἀμείρδω, σω
 Disputation, λόγος
 Dispute, to, ἀμφισβητέω, ἥσω
 Disregard, to, ἀνίημι
 Dissipate, to, διασκίδνυμι
 Dissuade, to, αποτρέπω, ψω
 Distaff, ἡλακάτη, ης
 Distant, τηλουρὸς, ὅν
 Distant, to be, ἀπέχω, fut. ἀφέξω
 Distinct, αλλοῖος, α, ον
 Distinction, χαρακτήρ, ἥρος, ὁ
 Distinguish, to, διαγινώσκω
 Distinguished, διαπρεπής, ἐς
 Distress, πόνος
 Distress, to, κακῶω, ὦσω
 Distress-of-mind, πένθος, εος
 Distressed, πολύπονος, ον
 Distribute, to, διανέμω, ἐμῶ ; νεμω, α.
 1. ἐνείμα
 District, χώρα, ας
 Distrust, to, ἀπιστέω, ἥσω
 Disturb, to, θράσσω, ξω
 Ditch, τάφρος, ἢ
 Dithyrambic-poetry, διθύραμβος
 Ditty, γόος
 Diver, κολυμβητής, οῦ
 Divert, to, αποστρέφω, ψω
 Divide, to, δάζομαι, σομαι
 Divide-into-parties, to, στασιάζω, σω
 Divine, δῖος, α, ον
 Divinely-spoken, θεσπέσιος, α, ον
 Division, μοῖρα, ας
 Do, to, πράσσω, ξω ; πράττω ; ποιέω,
 ἥσω ; δράω, άσω
 Do-entirely, to, καταπράσσω, ξω
 Do-harm-to, to, ἱπτῶ, ψω
 Do-hurt-to, to, λυμαίνομαι
 Do-ill, to, κακοποιέω, ἥσω
 Do-ill-to, to, εργαζομαι, κακῶ
 Do-not-betray, μὴ προδοῦς γένη
 Do-thoroughly, to, ἀπεργάζομαι, άσο-
 μαι
 Do-well, to, ενεργετέω, ἥσω
 Do-well-to, to, ενεργετέω
 Do-with, to, χράσμαι, ἥσομαι
 Do-wrong, to, ἀδικέω, ἥσω
 Dock, νεώσοικος
 Doe, έλαφος, ἢ
 Dog, κυῶν, gen. κυνός, κυνός
- Doing, α, έργμα, ατος
 Doleful, λυγρός, ὃ, ὅν
 Domestic, οικεῖος, α, ον
 Domestic, οικεῖος ; οικέται
 Dominion, κράτος, εος
 Donation, δόσις, εως, ἢ
 Doom, μόρος
 Door, θύρα, ας
 Door-frame, θύρετρον
 Dorian, α, Δωριεύς, εος
 Doric, Δωρικός, ἢ, ὅν
 Double, διπλάσιος, α, ον
 Double (in speech), διχόμυθος, ον
 Double-edged, ἀμφήκης, ες
 Double-folded, δίπτυχος, ον
 Doubly-edged, ἀμφήκης, ες
 Doubt, to, ἀμφισβητέω, ἥσω
 Dove, περιστερᾶ, ᾤς ; πέλεια, ας
 Down, (prep.) κατὰ
 Down, λάχνη, ης
 Down-in, κατὰ
 Down-on, κατὰ
 Down-to, ες ; εις
 Downcast, to be, κατηφέω
 Dowry, φέρνη, ης
 Drachma, δραχμή, ης
 Drag, to, σπάω, σω
 Dragon, δράκων, οντος, ὁ
 Drama, δράμα, ατος
 Draught, ποτὸν, οῦ
 Draw, to, ἔλκω, ξω
 Draw-aside, to, παροίγω, ξω
 Draw-from, to, ἀπαυράω
 Draw-out, to, ἐρύω, σω
 Draw-up, to, τάσσω, ξω ; τάττω
 Dread, τάρβος, εος
 Dread, to, δειμαίνω
 Dreadful, δεινός, ἢ, ὅν
 Dream, όνειρον, ατος
 Dregs, τρυξ, υγός, ἢ
 Dress, κόσμος
 Drink, πόσις, εως, ἢ
 Drink, τό, πίνω, fut. πώσω, α. 2. έπιον
 Drinkables, ποτᾶ, ὦν
 Drinking, α, πόμα, τος ; πόσις, εως, ἢ
 Drinking-bout, συμπόσιον
 Drinking-cup, κύλιξ, ικός, ἢ
 Drive, to, ελαύνω, fut. ελάσω, perf.
 ἤλακα, Att. ελήλακα
 Drive-away, to, αμύνω, υνῶ
 Drive-off, to, αλέξω ; απαλέξω
 Drive-out, to, απελαύνω, fut. απε-
 λάσω

Drive-towards, to, παρακελεύομαι
 Driving-of-an-army, στρατηλασία, ας
 Drunk, to be, μεθύω, ύσω
 Drunkenness, μέθη
 Dry-up, to, κάρφω, ψω
 Dryness, ξηρότης, ητος, ή
 Due, εναίσιμος, ον
 Dumb, ακράγης, ές
 Duration, αιών, ώνος, ο
 During, επί
 Dusk, δείλη, ης
 Duskiness, όρφνη
 Dust, κόνις, εως, ή
 Dwell, to, οικέω, ήσω
 Dwell-in, to, ναίω
 Dwell-within, to, ενιαύω, σω
 Dwelling, οίκημα, ατος
 Dwelling-place, οίκησις, εως, ή
 Dwelling-together, α, ξυνοικία, ας

E

Each, έκαστος, η, ον
 Each-man, τις
 Each-other, άλλοηλοι, αι, α
 Eager, πρόθυμος, ον
 Eager, having been, (pl.) μεμαώτες
 Eagle, αετός
 Ear, ούας, τός; gen. ούατος, ωτός
 Earnestly-attentive-to, to be, έχομαι
 Earnestly-engaged, σπεύδων, ουσα, ον
 Earnestly-wait, to, διάγω λιπαρέων
 Earth, γέα, γη, gen. γέας, γης; γαία
 Earthen, κεραμεικός, ή, όν
 Easier, βῆων, ον
 Easily, βίμφα
 East, ηώς, όος, ούς, ή
 Easy, βράδιος, α, ον
 Eat, to, έδω
 Eat-down, to, κατεσθίω
 Eatables, έδεσμα, ατος
 Eating, (subst.) βρωσις, εως, ιος, ή
 Echo, ηχώ, όος, ούς, ή
 Eclipse, έκλειψις, εως, ή
 Edict, ψήφισμα, ατος
 Educate, to, τρέφω, fut. θρέψω
 Eetion, Ηετίων, ωνος
 Effect, δύναμις, εως, ή
 Effect, to, κραίνω, ανώ
 Effect-thoroughly, to, διαπερδσω, ξω
 Egestæans, Εγεσταῖοι
 Egypt, Αίγυπτος, ή
 Egyptians, Αιγύπτιοι

Eight, οκτώ
 Eight-times-as-much-as, οκταπλάσιος, α, ον
 Eightieth, ογδοηκοστός, ή, όν
 Either, ή
 Eject, to, εκβάλλω, αλώ
 Elated, επαιρόμενος, η, ον; pf. .πρημένος
 Elder, an, πρεσβύτερος
 Eldest, πρέσβιστος, η, ον
 Elect, to, αποδέκω, ξω
 Elect-to, to, χειροτονέω
 Elegant, χαρίεις, εσσα, εν; superl. έσ-τατος, η, ον
 Eleusis, Έλευσις, ίνος, ή
 Elevate, to, αίρω, fut. αρῶ
 Eleventh, ένδέκατος, η, ον
 Elm, πτελέα
 Eloquence, οί λόγοι
 Else, άλλος, η, ο
 Embassy, πρεσβεία, ας
 Embrace, to, αμπίσχω
 Eminence, όχθη
 Eminent, έξοχος, ον
 Eminently, έξοχα
 Emolument, ωφέλεια, ας
 Empire, αρχή, ης
 Employed-in, to be, ενασχολέομαι
 Empty, κενός, ή, όν
 Emulously-desirous, φιλόνηικος, ον
 Enchant, to, κηλέω, ήσω
 Enclose, to, καλύπτω, ψω
 Enclosed - with - a - hundred - gates, έκάτόμυλος, ον
 Encomium, εγκώμιον
 Encounter, to, κύρω, κύρσω
 End, τέλος, εος
 End, to, τελευτάω, ήσω
 End-life, to, τελευτάω, ήσω
 End-of-the-funeral-pile, εσχάτη πυ-ρά
 Endanger-ourselves, to, τροκινδύν-εύω, σω
 Endearment, χάρις, ιτος, ή
 Endeavor, an, επιχείρημα, ατος
 Endeavor, to, πειραω; πειράομαι, άσομαι, Ion. ήσομαι
 Endure, to, ύπομένω, ενώ
 Enemies, πολέμιοι, ων
 Enemy, εχθρός; fem. εχθρά
 Engage-in, to, επιχειρέω, ήσω
 Engage-with (any one in battle), to, προσμύγνυμι, fut. προσμίζω

- Engaged, to be,** εἰρᾶ
Engaged-in-a-war, to be, πολεμέομαι
Engine, μηχανή
Enjoin, to, ἐπιθύσσω, ξω
Enjoin-upon, to, προστήσσω, ξω
Enjoy, to, πάσμαι, σομαι
Enmity, ἔχθος, εος
Enormous, ὑπερμεγέθης, ες
Enough, ἅλις
Enquire, to, πυνθάνομαι, fut. πέσομαι, a. 2. ἐπυθόμην
Enquire-into, to, πύθεσθαι
Enraged, to be, χολόδομαι, ὤσομαι
Enroll, to, εγγράφω
Enslave, to, δουλόδομαι, ὤσομαι
Enter, to, εἰσέρχομαι, a. 2. εἰσῆλθον
Enter-in, to, ἐνδύμι, a. 2. ἐνέδυν
Enter-into, to, εἰσειχνέω
Enterprise, πῆρα, ας
Enthral, to, καταδουλόω, ὤσω
Entire, ὅλος, η, ον
Entirely, πάμπαν
Entrails, τόμια, ων
Entrance, εἰσοδοίς, ἡ
Entrance-to-the-harbor, ἐσπλους, ὅς, ὁ
Entreat, to, ἱκετεύω, σω
Enumerate, to, ἀριθμέω, ἥσω
Envious, βάσκανος, ον
Enviously-begrudge, to, φθονέω, ἥσιω
Envy, φθόνος
Envy, to, ζηλόω, ὤσω; φθονέω
Ephesian, Εφέσιος, α, ον
Ephesus, Ἐφέσους, ἡ
Ephor, ἐφορός
Epic-poetry, ἐπῶν ποιήσεις, εως, ἡ
Epidamnus, Επίδαμνος, ἡ
Equal, ὅμοιος, α, ον; ὁμοίως
Equal-in-age, an, ἡλικιωτής, ον
Equality, ἰσότης, ητος, ἡ
Equally, ὁμοίως
Equestrian, ἱππικὸς, ἡ, ὄν
Equipment, παρασκευή, ἡς
Erebus, Ἐρεβός, εος
Erect, to, ἵστημι, fut. στήσω
Erect-a-wall, to, τειχίζω, σω
Eresus, Ἐρεσός, ἡ
Eretria, Ερέτρια, ας
Err, to, ἁμαρτάνω, a. 2. ἡμαρτίον
Err-entirely, to, εξαμαρτάνω
Error, ἁμάρτημα, ατος
Erudition, παιδεία, ας
Escape, to, φεύγω, ξω; ὑπεκφεύγω; προσφεύγω
Escape-from, to, ἀποδιδράσκω
Escape-notice, to, λανθάνω, ἐλαθον, pf. mid. λέληθα
Escape-the-observation-of, to, λανθάνω, fut. λήσω, a. 2. ἐλαθον, pf. m. λέληθα
Escape-unpunished, they shall, καταπροΐζονται
Escaped-my-observation, has, ἐλελήθη με
Especially, μαλιστα
Establish, to, κατοικίζω, σω
Established-laws, καθεστῶτες νόμοι
Esteem, δόξα, ας
Esteem, to, τιμάω, ἥσω
Estimate, to, τιμάω
Strange, to, ἀπαλλάσσω, ξω
Eternal, αἰώνιος, α, ον
Etesian-winds, Ετησίαι άνεμοι
Etesilaus, Ετησιλάος, Ionic -λέως
Eubœa, Εύβοια, ας
Eulogize, to, εγκωμιάζω, σω
Eumelus, Εύμηλος
Europe, Ευρώπη, ης
Eurybiades, Ευρυβιάδης, ον, Ionic εω
Eurymedon, Ευρυμέδων, οἶτος
Eurytean, Ευρύτειος, α, ον
Euxine, Εύξεινος, ον
Euxine-sea, Πόντος
Even, καί
Even-at-this-time, ἔτι καὶ νῦν
Even-if, καὶν
Even-till-now, ἔτι καὶ νῦν
Evening, ἑσπέρα, ας
Evening, (adj.) ἑσπερος, α, ον
Ever, αἰ
Ever-to-be-remembered, αἰμνήστος, ον
Every, πᾶς, πᾶσα, πᾶν; gen. παντός, πάσης, παντός; ἅπας, ἅσα, αν
Every-one, πᾶς τις
Evidence, to, διασαφένω, ἥσω
Evident, περιφανής, ἐς
Evil, κακός, ἡ, ὄν
Evil, an, κακόν, οὔ
Evil-doer, κάκουργος
Exact, to, πράσσομαι, ξομαι
Exaggerate, to, πυργόω, ὤσω
Examine, to, εξετάζω, σω
Exasperated, to be, θυρόδομαι, ὤσομαι
Exceed, to, διαπρέπω; ὑπερβάλλω
Exceedingly, πᾶν σφόδρα,

Excel, to, ὑπερβάλλω, αλῶ; ὑπερ- φέρω	Fail-of, to, αποδέω
Excel-in-bravery, to, ἀριστευέσκω	Fail-to-use, to, απολείπομαι
Except, πλὴν	Failing, a, ἀμαρτήμα, ατος
Exchange, to, ἀλλάσσω, ξω; ἀμειβω, ψω	Fair, καλός, ἢ, ὄν
Excite, to, οροθύνω, ενῶ	Fair-cheeked, καλλιπάρης, ον
Exclaim, to, αὔω, σω	Fair-fruit-yielding, καλλίκαρπος, -ον
Exclude, to, ἀπείργω, ξω; κατείργω; είργω	Fairest, κάλλιστος, η, ον
Excogitate, to, ἐπινοέω, ἦσω	Faithful-in-your-oath, εὐορκος
Execute, to, ἀποτελέω, έσω	Fall, πτώμα, ατος
Execution, θάνατος	Fall, to, πίπτω, fut. πτώσω, pf. πέπ- τωκα, a. 2. έπεσον; πιτνέω
Exercise, γυμνάσιον	Fall-about, to, περιπίπτω, a. 2. περι- έπεσον
Exercise, to, γυμνάζω, σω	Fall-against, to, προσπίπτω
Exhibit, to, ἐπιδείκνυμι, fut. ἐπιδείξω	Fall-down-before, to, προκυνιδόμας, έσομαι
Exhort, to, παρακαλέω, έσω	Fall-down-to, to, προσπιτνέω
Exile, φυγάς, αδος	Fall-in, to, ἐμπίπτω, a. 2. ἐνέπεσον
Exist, to, ὑπάρχω, ξω	Fall-into, to, εισπίπτω, a. 2. εισέπε- σον
Expect, to, προσδοκέω, ἦσω	Fall-on, to, αναπίπτω, a. 2. ανέπεσον
Expectation, ἐλπίς, έδος, ἢ	Fall-out, to, εκγίνομαι, a. 2. εξεγε- νόμην
Expedition, στρατιὰ, ας; στρατεία	Fall-out-together, to, συμπίπτω, a. 2. συνέπεσον
Expense, δαπάνη, ης	False, ψευδής, ές
Experienced, έμπειρος, ον	Falsely, ψευδῶς
Expert, δαήμων, ον	Fame, κλέος, εος, ους
Expert-in-preparation, παρασκευαστι- κός, ἢ, ὄν	Familiar-with, to be, επίσταμαι
Expert-in-providing, ποριστικός, ἢ, ὄν	Family, γένος, εος
Expire, to, τέθνημι	Fancy, θῦμός
Explain, to, σαφηνίζω, έσω	Fane, ἱερὸν, ἱρόν
Expose, to, εκτίθημι, fut. εκθήσω	Far, πρόσω; πόρῳ
Exposition, ἐπίδειξις, εως, ἢ	Far-beyond, πόρῳ
Expressly, σαφῶς	Far-off, τηλοῦ
Extend, to, τανύω, σω	Fare, δίαίτα, ης
Extensive, ενρὺς, εἶα, ὃ	Fare-well, to, ευδαιμονέω, ἦσω
Extol, to, αινέω, έσω	Farewell, χαῖρε, έτω; inf. χαίρειν
Extort, to, εισπράσσω, ξω	Farm, χωρίον
Extremely, αινῶς	Fast, θοῦρις, έδος
Extremely - grieved, ὑπεραχθεσθεῖς, εἶσα, εν	Fasten, to, επιδέομαι
Extremity-of-evils, κακῶν τρικῦρία	Fasting, ἀσῖτος; ον
Extricate, to, ῥύομαι, σομαι	Fat, πῖμελῃ, ἦς
Exult, to, αγαλλιάομαι, άσομαι	Fatality, ἢ πεπρωμένη (i. e. μοῖρα)
Eye, οφθαλμός; ὄμμα, ατος	Fate, κῆρ, ρος; ἢ
	Fated, μόρσιμος, η, ον
	Father, πατήρ, τέρος, τρὸς
	Fatherly, πατρῷος, α, ον
	Fatigue, κάματος
	Fatted, σῖτευτός, ἢ, ὄν
	Fault, αἰτία, ας
	Favor, χάρις, ιτος, ἢ
	Favorable, more, κρείστων, ον
Fabius, Φάβιος	
Fable, μῦθος	
Fable, to, μυθέομαι, ἦσομαι	
Fabricate, to, τεύχω, ξω	
Face, ὤψ, ωπὸς, ἢ	
Fail, to, εκλείπω, ψω; απολείπω	

- Favorably**, καλῶς
Fear, φόβος
Fear, to, φοβέομαι, ἴσομαι; δέω, pf. mid. δέδια, δειδία; δειδῶ, pf. mid. δέδοικα
Fear-greatly, to, οὐρῶδέω
Fearlessly, ἀεὼς
Fearlessness, εὐτολμία, ας
Feast-on, to, δαίνυμαι
Feed, to, ποιμαίνεσκω
Feed-on, to, σιτέομαι, ἴσομαι
Feel, to, θιγγάνω
Feign, to, λόγοποιεω
Fellow-born, σύγγονος
Fellow-worker, ξύνεργος, ὁ, ἡ
Female, θήλυς, εἰς, ὅ
Fence, ἔρκος, εὖς
Fertile-soil, γουνὸς
Festival, ἑορτή, ἡς
Few, ολίγοι, αἱ, α
Fidelity, πιστότης, ητος, ἡ
Field, γῆ, ης. The fields, οἱ ἀγροὶ
Fifth, πέμπτος, η, ον
Fifty, πεντήκοντα
Fig, σῦκον
Fight, μάχη, ης
Fight, to, μάχομαι, ἴσομαι; Ion. μαχέομαι
Fight-a-naval-battle, to, ναυμαχεῖω, ἦσω
Fight-in, to, ἐμμάχομαι, fut. ἐμμαχέσονται
Fight-off, to, ἀπομάχομαι, ἴσομαι
Fight-on-foot, to, πεζομαχεῖω, ἦσω
Fight-perseveringly, to, διαμάχομαι
Fighting-well, τὸ καλῶς πολεμεῖν
Figure, to, ἀναπλάττω
Fill, to, (neut.) πλήθω
Fill-full, to, ἐμπλήθω, σω
Fill-up-to-the-brim, to, ἀναπλήρημι
Find, to, εὑρίσκω, ῥήσω, α. 2. εὑρον
Find-comfort-from, to, ὄναμαι
Find-fault-with, to, ψέγω, ξω
Find-out, to, εὑρίσκω, fut. εὑρήσω
Fine, καλὸς, ἡ, ὄν; compar. καλλίων, ον
Fine, a, καταδίκη, ης
Fine, to, ζημιῶ, ὥσω
Fine-haired, ἡκόμος, ον
Finger, δάκτυλος
Finish, to, ἐπιτελέω, ἔσω
Finish-through, to, διατελέω, ἔσω
Fir, ἐλάτη, ης
Fire, πῦρ, ὕρδς, τὸ
Fire-blazing, πυριφλεγέων
Fire-place, εσχάρα, ας
Firm, ἐμπεδός, ον
Firm, to be, κραταίδομαι, ὥσομαι
First, πρῶτος, η, ον
First, (adv.) πρῶτον
First-comer, the, ὁ ἐπιὼν ἀνὴρ
Fish, ἰχθὺς, ὅς, ὁ
Fishy, ἰχθυόεις, εσσα, εν
Fit, ἱκανός, ἡ, ὄν
Fit, to, ἀρω, pf. m. ἤραρα
Fit-out, to, στέλλω, ελῶ
Fitting, οἰκῶς, υῖα, ὄς
Five, πέντε
Five-hundred, πεντακῆσται, αἱ, α
Fix, to, ἰδρύω, ἔσω
Flame, φλόξ, ογδός, ἡ
Flatter, to, κολακεύω, εὔσω
Flattery, θωπεία, ας
Flee, to, φεύγω, ξω
Fleet, αἰόλος, η, ον
Fleet, a, στόλος
Flesh, σὰρξ, gen. σαρκός, ἡ
Flight, φύξις, εως, ἰος, ἡ
Fling, to, βάλλω, α. 2. ἔβαλον
Flock, ποιμήν, ης
Flourish, to, θάλλω, fut. θαλῶ
Flow, to, ῥέω
Flower, ἄνθος, εὖς
Flute, αὐλὸς
Fly, to, φεύγω, ξω; fut. mid. Attic. φενεοῦμαι
Fly, to, (as a bird) πέτομαι
Fly-away, to, ἀφίπταμαι, α. 2. ἀπεπτάμην
Fly-away-from, to, ἀποδράω, ἄσω
Fly-down, to, καταφεύγω
Fly-from, to, ἐκφεύγω, α. 2. ἐξέφυγον; ἀποφεύγω, ἀπέφυγον
Fly-through, to, διαφεύγω
Fold, πτῶξ, υχδός, ἡ
Foliage, φέβη, ης
Follow, to, ἔπομαι, ψομαι; poet. ἔσπομαι
Follow-upon, to, ἐφέπομαι, α. 2. ἐφεπόμεν
Following, ἐπιὼν, οὔσα, ὄν
Following-on-with, ἀκόλουθος, ον
Folly, ἀτασθαλία, ας
Fond, κενός, ἡ, ὄν
Fond-of, to be, ἐραμαι
Fond-of-labor, φιλόπονος, ον

- Fond-of-learning**, φιλομαθής, ἐς
Fond-of-wisdom, φιλόσοφος, ον
Fondness-for-command, φιλαρχία, ας
Food, ἐδητὺς, τος, ἡ; βορὰ, ᾤς
Foolish, ἀχρεῖος, α, ον
Foolish, to be, μωραίνω, αὐῶ
Foolishness, μωρία, ας
Foot, ποῦς, gen. ποδός, δ
Foot-soldiers, πεζοὶ στρατοῦς
For, (conj.) γὰρ placed after words, as Enim in Latin
For, (prep.) πρὸ
For-a-long-time, ἑσπέρην, Ionic δηρὸν
For-an-equal-space-of-time, τὸν ἴσον χρόνον
For-I-wish, εἰ γὰρ ὠφελον
For-how-much, πόσου
For-indeed, καὶ γὰρ
For-long, ἑσπέρην
For-other-reasons, ἄλλως
For-some-time, τέως
For-that, διὰ τὸ
For-the-first-time, πρῶτον
For-the-future, τὸ λοιπὸν
For-the-last-time, πανόσπαστα
For-the-most-part, μάλιστα
For-the-public-good, εἰς τὰ κοινὰ
For-the-sake, χάριν
For-the-sake-of, περὶ
For-the-sake-of-obtaining, ὑπὲρ τοῦ τυχεῖν
For-the-sake-of-pleasing, ἕνεκα τοῦ ἀρέσκειν
For-their-return, εἰς τὴν κάτοδον
Forbid, to, ἀπέπω, α. 2. ἀπεῖπον
Force, κράτος, εος
Force, to, βιάζομαι, σομαι
Forcible, βίαιος, α, ον
Forcibly, βιαίως
Foreign, ἀλλότριος, α, ον
Foreigner, ξένος
Foresee, to, προδέρκομαι, ξομαι
Forest, νάπη, ης
Forget, to, ἐπιλανθάνω, α. 2. mid. ἐπ-ελαθόμην
Forget-about, to, ἐπιλήθομαι
Forgetfulness, λήθη; λησμοσύνη
Forgive, to, συγγινώσκω
Forgiveness, συγγνώμη, ης
Forgiving, συγγνώμων, ον
Form, εἶδος, εος
Former, πρότερος, α, ον
Formerly, πρὶν; πρότερον
Forsake, to, ἐκλείπω, α. 2. ἐξέλιπον
Forsooth, μὲν
Fortunate, εὐδαίμων, ον; ὀλβιος, α, ον; superl. εὐδαιμονέστατος, η, ον; and ὀλβιώτατος
Fortunate, to be, πρόσσω καλῶς
Fortunate-in-his-children, εὐπαις, παιδός
Fortune, τύχη
Forty, τεσσαράκοντα; Ionic τεσσαρῆ-κοντα
Forward, πάροιθε; πόρρω; πρόσω
Forward, to, προφέρω
Forward, to be, προέχω, ἐξω
Found, to, κτίζω, σω
Fountain, πηγή, ης; πίδαξ, ακος, ἡ
Four, τέσσαρες, α
Four-hundred, τετρακῆσιοι, αι, α
Fourth, τέταρτος, η, ον
Fox, αλώπηξ, εκος, ἡ
Fracture, to, κατάγω, ἀξω
Frame, δέμας, τὸ
Frantic, to be, δαιμονάω, ἦσω
Free, ἐλεῦθερος, α, ον
Free, to, ἐλευθερώω, ὦσω
Free-from-danger, ἀκινδύνος, ον
Free-from-disease, ἀνουςος, ον
Freedom, ἐλευθερία, ας
Frenzy, παρὰνοια, ας
Frequent, πυκνός, ἡ, δν
Fresh, χλωρός, ᾧ, δν
Fresh-sprinkled, νεδρῶντος, ον
Fret, to, κνίζομαι, σομαι
Friend, φίλος
Friendly, φίλος, η, ον
Friendly-with, to be, προσορίγομαι, ξομαι
Friendship, φιλότης, ητος, ἡ; φιλία, ας
Frightened, δέσας
Frisolous, μάταιος, α, ον
From, εκ; ἀπὸ
From-a-feeling-of, ἀπὸ
From-above, κατ' ὀπίω (Ionic)
From-beside, παρὰ
From-doing, μὴ ποιῆσαι
From-falling, μὴ πεσεῖν
From-learning, τὸ μαθάνειν
From-near, ἐγγύθεν
From-on-high, ὑψόθεν
From-pillaging, τὸ μὴ λεηλατῆσαι
From-that-quarter, ἐνθεν

From-the-Gods, θεόθεν
 From-the-part-where, ὅθενπερ
 From-the-stern, πρύμνηθεν
 From-what, ἐξ ὅτου
 From-whence, ὅθεν, ὅθενπερ
 From-within, ἐνδοθεν
 Frost, πακτὴ, ἥς
 Frowning, ξυνωφρυωμένος, η, ον
 Fruit, καρπός
 Fruitful, αγαθός, ἡ, ὄν
 Fruitfully, most, αὐτὰ ἑωυτῆς ἀρίστα
 Fruitless, ἄλιος, α, ον
 Fulfil, to, τελέω, ἔσω
 Fulfilled, τελέφορος
 Full, πλήρης, ἐς; πλεός, α, ον; πλεῖος, α, ον
 Fully, διαπαντός
 Furious, ἀτάσθαλος, ον
 Furniture, σκεύη, ἑών, τὰ
 Further, ἔτι
 Further-on, πρόσω
 Fury, μῆνις, ιος, ἡ
 Futile, κενός, ἡ, ὄν
 Future, εσόμενος, η, ον
 Future, the, τὸ μέλλον
 Future-repentance, τὸ μεταμελησόμενον

G

Gain, κέρδος, τοῦ
 Gain, to, αἰρέω, α. 2. εἶλον
 Gain-renown, to, εὐδοκιμέω, ἦσω
 Gale, αὔρα, ας
 Galilee, Γαλιλαία, ας
 Galingal, κύπερος
 Gallus, Γάλλος
 Gammon, κωλῆ, ἥς
 Gape, to, χαίνω, ανῶ
 Gape-in, to, εγχαίνω, ανῶ
 Gargarus, Γάργαρος, ἡ
 Garland, στέφανος
 Garment, ἱμάτιον
 Gate, πύλη, ης
 Gather-together, to, λέγω, ξῶ
 Gauls, Γάλλοι
 General, α, στρατηλάτης, ου; στρατηγός
 Generate, to, τεκνύω, ὥσω
 Generation, γενεά, ας
 Generous, γενναῖος, α, ον
 Genuine, γνήσιος, α, ον

Germans, Γερμανοὶ
 Get, to, αλφάνω, ανῶ
 Get-away, to, ὑπάγω, ξῶ
 Get-from, to, απολαμβάνω, α. 2. ἀπέλαβον
 Get-gain, to, κερδαίνω, ανῶ
 Get-in-exchange, to, αντικαταλλάσσω, ξῶ
 Get-into, to, ἐνδύομαι, σομαι
 Get-ready, to, παρασκευάζομαι, σομαι
 Get-rid, to, μεθίεμαι
 Get-to, to, προσβαίνω, α. 2. προσέβην
 Get-up, to: pf. mid. ἐγρήγορα
 Ghosts, νέκυες; ων
 Gift, δῶρημα, ατος; δῶρον; ἐωρεῖα, ας
 Gird, to, ἐνάπτω, ψῶ
 Girdle, ζωστήρ, ἥρος, ὅ
 Girl, κόρη, ης
 Give, to, δίδωμι, fut. δώσω, α. 2. ἐδῶν, α. 1. ἐδῶκα. Poët. διδῶ
 Give-a-signal, to, σημαίνω, ανῶ
 Give-back, to, αποδίδωμι, α. 2. ἀπέδων
 Give-beside, to, παραδίδωμι, α. 2. παρέδων
 Give-directions-to, to, σημαίνω, ανῶ
 Give-in-charge, to, ἐντέλλομαι
 Give-in-exchange, αντικαταλλάσσω, ξῶ
 Give-it-back, to, ἀφίημι
 Give-orders-to, to, ἀνῶγγημι
 Give-out, to, ἐξέπω, α. 1. εἶπα, α. 2. εἶπον
 Give-up, to, ἐνδίδωμι, fut. ἐνδώσω
 Give-way, to, χωρέω
 Glad, to be, χαίρω, αρῶ
 Glad-at, to be, επιχαίρω
 Gladly, ἡδέως
 Glisten, to, λάμπω, ψῶ
 Globe, αἶα, ας
 Glorious, κυδάλιμος, ον
 Gloriously, ευκλειῶς
 Glory, δόξα, ης
 Glow, to, αἶθω, αἰθομαι
 Glut, to, κορέω, ἔσω
 Go, to, εἶμι, plup. mid. ἦειν, α. 2. inf. old form ἵμεν; χωρέω
 Go-about, to, περιέρχομαι, α. 2. περιήλθον
 Go-away, to, ἐξέρχομαι, α. 2. ἐξήλθον
 Go-back, to, νέομαι
 Go-back-from, ἀπονέομαι

Go-fast, to, θέω, poet. θέω
 Go-forward, to, προέρχομαι, a. 2.
 προήλθον
 Go-frequently, to, φοιτάω, ήσω ; φοι-
 τέω Ionic
 Go-from, to, απέρχομαι, a. 2. απήλ-
 θον
 Go-in-order, to, στείχω, ζω
 Go-into, to, είσειμι
 Go-off, to, άπειμι
 Go-on, to, ήμι
 Go-out, to, εξίτημι
 Go-out-against, to, επέξειμι, a. 2.
 επέξιν
 Go-out-of, to, εξέρχομαι, a. 2. εξήλθον
 Go-over, to, περίειμι
 Go-straight, to, κατορθόω, ώσω
 Go-through, to, δίειμι
 Go-thy-way, ύπαγε
 Go-to-law, to, δικάζομαι, σομαι
 Go-to-war, to, πολεμέω, ήσω
 Go-together, to, συμπορεύομαι, σομαι
 Go-up, to, ανήκω
 Go-upon, to, έπειμι, a. 2. έπιον
 Go-without, to, τητάομαι
 Goat, αιξ, gen. αιγός, ό, ή
 Goblet, κρατήρ, ήρος, ό ; Ion. κρητήρ
 God, Θεός, Δαιμων
 Goddess, θεά, ας
 Godlike, θεϊός, α, όν
 Going-away, I am, άπειμι
 Gold, χρῡσός ; χρῡσίον
 Gold, (adj.) χρῡσεός, α, ον ; χρῡσοῦς,
 ή, οὔν
 Gold-wrought, χρῡσήλατος, ον
 Golden, χρῡσεός, α, ον
 Gone, to be, οίχομαι
 Good, α, αγαθόν
 Good, αγαθός, ή, όν ; χρηστός, ή, όν
 Good-deed, αγαθοεργία, ας
 Good-for-nothing, μοχθηρός, α, όν
 Good-fortune, τό ευτυχές
 Good-looking, ενείδης, ές ; superl.
 ίστατος, η, ον
 Good-qualities, τὰ αγαθὰ
 Good-report, εύκλεια, ας
 Good-reputation, ευδοξία, ας
 Good-will, εύνοια, ας ; θυμός
 Gore, βρότος
 Govern, to, άρχω, ζω
 Govern-by-kings, to, βασιλεύω, σω
 Government, τυραννίς, ίδος, ή
 Governor, άρχων, οντος

Grace, κόσμος
 Graces, the, Χάριτες, ων, αί
 Gradual, βαιός, α, όν
 Grammar, γραμματική, ής
 Grammarian, γραμματικός
 Grand-father, πάππος
 Grand-son, υιώνς, οὔ
 Grant, to, δομολογέω, ήσω
 Grape, σταφυλή
 Grape-bearing, πολυστάφυλος, ον
 Grass, ποία, ας
 Grateful, επίχαρτος, ον
 Gratified, to be, ήδομαι, a. 1. ήσθην
 Grave, σεμνός, ή, όν
 Great, μέγας, μεγάλη, μέγα ; gen.
 μέγαλον, ης, ου
 Great-concourse-of-people, α, οχλός
 πολύς
 Great-deal-of-money, α, χρήματα
 μεγάλη
 Greater, μείζων, ον
 Greater-part, the, οί πλεῖνες
 Greatest, μέγιστος, η, ον ; πλείεστος,
 η, ον
 Greatly, μέγα ; μέγਾਲως
 Greatness, μέγεθος, εος ; Ion. μέγαθος,
 εος
 Grecian, Έλληνικός, ή, όν
 Grecians, Αχαιοί, ὧν ; Έλληνες, ων
 Greece, Έλλάς, άδος, ή
 Greek, Έλλην, ηνος
 Greek, Αχαιοί, ὧν ; Έλληνες, ων ; Δα-
 ναοί, ὧν
 Grief, άλγος, εος ; λύπη, ης
 Grieve, to, αλγέω, ήσω
 Grieve-for, to, καταστένω
 Grieved, to be, άχθομαι, ήσομαι
 Grieving, αχνύμενος
 Grievous, αχθεινός, ή, όν
 Grievous-weight, αχθηδών, όνος, ή
 Grievously, αινῶς
 Griffin, γρύψ, ὕπας, ό
 Grim, γοργωπός, όν
 Grimly, γοργόν
 Groan, γόος
 Groan, to, γοάω
 Ground, γή, ης
 Grove, άλσος, εος
 Grow, to, φέω, ύσω
 Grow-old, to, καταγηράσκω ; γηράσκω,
 άσω
 Grow-up, to, αύξομαι, pf. ηύξημαι
 Guard, φύλαξ, ακος ; φύλακη

Guard, to, φυλάσσω, ξω
 Guard-against, to, εὐλαβέομαι, ἥσομαι ;
 φυλάσσω, ξω
 Guard-over, to, προφυλάσσω
 Guardian-spirit, δαιμόνιον
 Guess, to, εἰπικάζω, σω
 Guest, ξένος
 Guide, ὑφηγητής, οὗ
 Guide, to, δόδω, ὥσω
 Guilt, ἁμαρτία, as
 Guilty, ἀδικῶν, οὖσα, οὖν
 Gulf, κόλπος

H

Habitation, οἰκία, as
 Habitual, ἐν ἔθει
 Habituate-to-act, to, κατασκευάζω, σω
 Had-it-not-been, εἰ μή
 Hades, Ἄϊς, ἰδος
 Hail, (verb,) χαίρει, ἔτω
 Hair, κόμη, ης ; ἔθειρα, as ; χαίτη,
 ης
 Half, ἡμισυς, εἰα, v
 Hand, χεῖρ, ἡ, gen. χειρὸς, χερὸς
 Handicraft, χειρωναξία, as
 Handiness, ευχέρεια, as
 Handle, ὄχανον
 Handle, to, ἄπτομαι, ἄψομαι
 Handsome, εὐειδής, ἐς
 Hang, to, κρεμάννυμι, fut. κρεμάσω
 Hang-up, to, (neut.) κρέμαμαι
 Happen, to, συμβαίνω, a. 2. συνέβην
 Happiness, εὐδαιμονία, as
 Happy, μακάριος, a, on ; ὀλβιος, a, on
 Happy-Gods, μάκαρες, ων
 Harass, to, ταρασσω, ξω
 Harbour, λιμὴν, ἑνός, δ
 Hard, στερεός, a, δν
 Hard-lot, δυσπραξία, as
 Harm, πῆμα, ατος
 Harm, to, πημαίνω, ανῶ
 Harp, φόρμιγξ, γγος, ἡ ; κιθάρα
 Harpagus, Ἄρπαγος
 Harper, κιθαρωδός
 Harsh, σκληρός, a, δν
 Haste, τάχος, εος ; σπουδή, ἡς
 Hasten, to, σπεύδω, σω
 Hate, μῖσος, εος
 Hate, to, μισέω, ἡσω
 Hateable, εχθραντίος
 Hated-entirely, to be, ἀπέχθομαι
 Hateful, most, ἐχθιστος ; η, on

Hatred, ἐχθρα, as
 Have, to, ἔχω, fut. ἔξω, a. 2. εἶχον,
 ἔσχον
 Have-a-care, to, ἐπιμελέομαι, ἥσομαι
 Have-a-sense-of-shame, to, αἰσχύνο-
 μαι
 Have-a-sense-of-shame-for, to, αἰσ-
 χύνομαι, οὔμαι
 Have-care-for, to, φροντίζω, σω
 Have-despotic-power, to, τυραννέω,
 ἡσω
 Have-in-hand, to, ἐπιχειρέω
 Have-in-mind, to, ἐνθυμέομαι
 Have-in-possession, to, κτάομαι, ἥσο-
 μαι
 Have-power-over, to, κρατέω, ἡσω
 Have-the-mastery-over, to, κρατέω,
 ἡσω
 Have-understanding, to, θρονέω
 Having-a-common-boundary-with,
 ὁμορος, on
 Having-black-water, μελάννυδος, on
 Having-large-necks, εριαύχενες, ων
 Having-many-holes, πολύτρητος, on
 Having-the-same-name, δμώνυμος, on
 Having-their-own-laws, αυτόνομοι
 Having-them-tied, περικείμενον
 He, εκείνος ; αυτός ; οὗτος ; ὁδε ; κείνος ;
 δ
 He-goat, χίμαρος ; τράγος
 He-having-arrived, αυτοῦ ἡκοντος
 He-would-not-have-died, οὐκ ἂν ἀπέ-
 θανεν
 Head, κεφαλὴ, ἡς
 Head, to, ἡγεμονεύω, σω
 Head-a-republic, to, δημαγωγέω, ἡσω
 Heads, the, τὰ πρῶτα
 Healer, ἰατρός
 Health, ὑγίεια, as
 Health-to-be-in, ὑγίαινω
 Healthiness, σωτηρία, as
 Heap-up, to, χόω, ὥσω
 Hear, to, ακούω, σω
 Hear-equally-with, to, συνεξακούω
 ὡσαύτως
 Hear-into, to, εισακούω, σω
 Hear-of, to, κλύω, σω
 Hearken, to, κλύω, σω
 Hearken-to, to, ακροάομαι, ἀσομαι
 Hearsay, ἀκοή, ἡς
 Heart, ἡτορ, ορος, τὸ ; κέαρ, τὸ ; κῆρ,
 ἥρος, τὸ ; καρδιά, as ; κραδία
 Hearth, ἐστία, as

- Heat, καῦμα, ατος; θάλλπος, εος
 Heaven, ουρανός
 Heavenly, θείος, α, ον
 Heavily, βαρέως
 Heavily-laden, to be, βριθομαι; pf. mid. βέβριθα
 Heaviness, βάρος, εος
 Heavy, βαρὺς, εἶα, ὃ
 Heavy-armed-man, ὀπλίτης, ου
 Hecate, Ἑκάτη
 Hecatom, ἑκατόμβη, ης
 Hector, Ἑκτωρ, ορος
 Hecuba, Ἑκάβη, ης
 Heights, ἀκρά, ων, τὰ
 Helen, Ἑλένη, ης
 Hell, Ἅδης, ου; Αἴδης, ου
 Hellas, Ἑλλάς, ἀδος, ἡ
 Hellenes, Ἕλληνες, ων
 Hellenic, Ἑλληνικός, ἡ, ὄν
 Hellespont, Ἑλλήσποντος
 Helmet, κράνος, εος
 Help, βοήθεια, ας
 Help, to, ἀρήγω, ξω
 Helper, (fem.) συλλήπτρια, ας
 Hence, ἐνθε, ἐνθεν, ἐνθενδε
 Henceforth, πεῖτα
 Her, ἐός, ἡ, ὄν
 Her, of, ἐκείνης; κείνης; ταύτης; αὐτῆς; τῆςδε; accus. μιν; νιν; ἐκείνην; &c.
 Herald, κήρυξ, ὅκος
 Herald, to, κηρύσσω, ξω
 Herculean, Ἡράκλειος, α, ον
 Hercules, Ἡρακλῆς, εος
 Herdsman, βουκόλος
 Here, ὧδε; ἐνθάδε
 Hereafter, ὀπίσω
 Hermione, Ἑρμιόνη, ης
 Hermogenes, Ἑρμογένης, ου
 Hermes, Ἑρμῆς
 Hero, ἥρως, ως
 Herodicus, Ἡρόδικος
 Herself, αὐτὴ
 Hesitate, to, οκνέω
 Hide, α, διφθέρα, ας
 Hide, to, κρύπτω, ψω
 Hide-in, to, ἐγκρύπτω, ψω
 Hide-with, to, συγκρύπτω, ψω
 Hiding-place, κευθμῶν, ὦνος, ὃ
 High, ὑψηλός, ἡ, ὄν
 High, (adv.) ὑψοῦ
 High-character, ἀξιώσεις, εως, ἡ
 High-leaved, ἀκρόκομος, ον
 High-mindedness, φρόνημα, ατος
 Highest, ἀκρος, α, ον
 Highest-part, κρᾶς, αὐτός, τὸ
 Hill, λόφος
 Him, ἐκείνον; αὐτόν; μιν; σφε.; ἐ; νιν; τόνδε; to him, ἐκείνῳ; αὐτῷ; τῷδε; οἱ; of him, οὗ, &c. And see "He"
 Himself, αὐτός; accus., ἑαυτόν, αὐτόν; of himself, ἑαυτοῦ, αὐτοῦ, αὐτοῦ; to himself, ἑαυτῷ, αὐτῷ. Ionic ἐωῦτοῦ
 Hind, νεβρός
 Hinder, to, κωλύω, σω
 Hinder-from, to, ἀποκωλύω, ὕσω
 Hint, ὑποθημοσύνη, ης
 Hippias, Ἱππίας, ου
 Hippocrates, Ἱπποκράτης, εος
 Hippolytus, Ἱππόλυτος
 Hippylus, Ἱππύλος
 Hire, to, μισθόομαι, ὥσομαι
 His, ἐός, ἐῆ, ἐόν; ὅς, ἡ, ὄν
 His-former-friends, οἱ φίλοι οἱ πρόσθεν
 His-future-friends, οἱ ὕστερον
 His-will, τὸ αὐτοῦ βουλόμενον
 Hit, to, παίω, σω
 Hit-upon, to, τυγχάνω, τυχήσω, α. 2. ἐτυχον
 Hither, ἐνθάδε; δεῦρο
 Hither-and-thither, ἐνθα καὶ ἐνθα
 Hitherto, ἄχρι, ὅπου
 Hoary, πολλός, ἂ, ὄν
 Hog, ὕς, ὕς
 Hold, to, ἔχω, fut. ἔξω, α. 2. εἶχον, ἔσχον
 Hold-any-intercourse, to, πωλέομαι
 Hold-apart, to, διέχω, α. 2. διέσχον
 Hold-communion, to, κοινωνέω, ἦσω
 Hold-forward, to, προσέχω
 Hold-off, to, ἔχω, fut. σχήσω
 Hold-out, to, ὑπομένω, ἐνῶ
 Hold-out-to, to, παρέχω, α. 2. παρίσχον
 Hold-up, to, ἀνέχω, α. 2. ἀνέσχον
 Hole, φωλεός
 Holy, ἅγιος, ἡ, ὄν; ἱερός, ἂ, ὄν; ὁσιός, α, ον
 Home, δόμοι, ων
 Homer, Ὅμηρος
 Homeward, οἰκαδὲ
 Honey, μέλι, ιτος, τὸ
 Honey-comb, μέλισσον

Honor, τιμή, ἡς
Honor, to, τίω, σω, τίμάω
Honorable, καλός, ἡ, ὄν; superl. κάλ-
λιστος, η, ον

Honorable-conduct, τὸ καλὸν

Honorably, καλῶς

Hook, ἀγκίστρον

Hope, ἐλπίς, ἰδος, ἡ

Hope, to, ἐλπίζω, σω

Horn, (adj.) κεράτινος

Horrible, most, βίγματος, η, ον

Horribly, μέγα σφόδρα

Horror, φόβος

Horse, ἵππος

Horse, (adj.) ἵππειος, α, ον

Horse-course, ἵππόδρομος

Horse-taming, ἵππόδαμος, ον

Horseman, ἵππεύς, ἐός

Horsemanship, ἵπποσύνη, ἡς; ἵππικῇ,
ἡς

Hostile, πολέμιος, α, ον; ἐχθρός, ἄ, ὄν

Hot, θερμός, ἡ, ὄν

House, οἶκος; δῶμος; οἰκία, ας; δῶμα,
ατος

House-building, οἰκοδόμησις, εως, ἡ

How, πῶς

How-good, οἶος, α, ον

How-it-is-that, ὅπως

How-many, ὅσος, η, ον

How-much, πόσος, η, ον; Ion. κῶσος

How-much-soever, ὅσοσπερ, ἡπερ,
ονπερ

How-that, ὥς

Huge, πελώριος, α, ον

Human, ἀνθρώπος, α, ον

Humble, χθαμαλός, ἡ, ὄν

Hundred, ἑκατὸν, undeclined

Hundred-fold, α, ἑκατοστὸς, ἡ, ὄν

Hundred-headed, ἑκατογκάρᾱνος, ον

Hunger, λιμὸς

Hunger-after, to, πεινάω, ἴσω

Hunt, θήρα, ας

Hunt-after, to, θηρεύω, σω

Hunt-for, to, θηράομαι, ἄσομαι

Hurl, to, ῥίπτω, ψω

Hurl-a-javelin, to, ἀκοντιζώ

Hurricane, λαίλαψ, ἀπος, ἡ

Hurry, to, (neut.) δρμάω, ἥσω

Hurt, (subst.) δόλησις, εως, ἡ

Hurt, to, βλάπτω, ψω

Hurtful, δηλήμων, ον

Husband, πόσις, ἰος, εως

Hyacinthine, ὑακίνθινος, η, ον

Hyllus, Ὑλλος

Hypocrite, ὑποκριτής, οὔ

I

I, ἐγώ

I-for-my-part, ἐγώ γε

I-went, ἦα

I-wish-that, ὥφελε

Ibycean, Ἰβύκειος, α, ον

Ichneumon, ἰχνευτής, οὔ

Ida, Ἴδη, ἡς

Idæan, Ἰδαίος, α, ον

Idea, ἰδέα, ας

Idomene, Ἰδομένη, ἡς

Idomeneus, Ἰδομενεύς, ἑως; Ion. ἦος

If, εἰ

If-altogether, εἴπερ

If-consequently, ἐπεὶ δὲ

If-in-any-way, εἰ πως

If-it-should-so-happen, τυγχόν

If-you-compare-it-with, ὥς πρὸς

If-you-stand-in-need-of, εἰ δεῖ ὑμᾶς

Ignoble, ἀγεννής, ἑς

Ignorance, ἀμαθία, ας

Ignorant, ἀίδρις, ι

Ignorant, to be, ἀγνοέω

Iliad, Ἰλιάς, ἄδος, ἡ

Ilioneus, Ἰλιονεύς, ἑως, Ion. ἦος

Ilium, Ἴλιον

Ill, (adv.) κακῶς

Ill, an, κακὸν

Ill, to be, νοσέω, ἥσω

Ill-disposed, δυσχεραίνων, οὔσα, ον

Ill-fated, δυστυχῶν, οὔσα, οὐν

Ill-health, ἀρρώστια, ας

Ill-in-mind, νοσέων, ὦν

Ill-spoken-of, to be, κακῶς, ἀκούω

Ill-state-of-health, κακότης, ἦτος, ἡ

Ill-treat, to, αἰκίζομαι

Ill-use, to, κακῶς, ὥσω

Illegal, παράνομος, ον

Illness, πόνος

Illustrious, φαίδιμος, ον

Illyrian, Ἰλλυρικὸς, ἡ, ὄν

Illyrians, the, Ἰλλυριοί, ὦν

Image, ἀγαλμα, ατος

Imagination, φροντίς, ἰδος, ἡ

Imagine, to, οἶομαι; οἶμαι

Imitation, μίμησις, εως, ἡ

Immediately, εὐθὺς

Immense, ὑπερφυής, ἑς

Immoderate, ἀμέτρος, ον

- Immortal, *αθάνατος, ον; or -ος, η, ον*
 Impart, to, *μεταδίδωμι; αδῶσω*
 Impel, to, *ανώγω, ξω*
 Impend, to, *μέλλω*
 Impetuous, *θοῦρος, ον*
 Impious, *ασεβής, ἐς*
 Important, more, *πρεσβύτερος, α, ον*
 Important, most, *μέγιστος, η, ον*
 Impossible, *άπορος, ον; αδύνατος, ον*
 Impotence, *ακράτεια, ας*
 Imprecate, to, *αράομαι*
 Imprecation, *αρά, ἄς*
 Impudence, *θράσος, εος*
 In, *εν with dative; ποῦτ· ενι*
 In-a-better-manner, *κρεῖσσον*
 In-a-body, *ἁλῆς, εος*
 In-a-manifold-degree, *πολλαπλάσια*
 In-a-manner-worthy, *αξίως*
 In-accomplishing, *τελείσαι*
 In-after-time, *ὑστερον*
 In-another-part, *ἄλλοθι*
 In-any-other-manner, *πῇ ἄλλῃ*
 In-any-way, *πῶ and πως; πως* generally before a vowel
 In-any-way-at-any-time, *πῶποτε*
 In-armor, *ἐπλήτης, ου (ι)*
 In-case, *ἤν*
 In-common, *εν μέσῳ*
 In-company-with, *μετὰ*
 In-consequence-of, *ἐπὶ*
 In-consequence-of-thinking, *ἡγούμενος, η, ον*
 In-discovering, *γινῶναι*
 In-every-respect, *παντάπασι*
 In-fact, *δὴ*
 In-good-health, *ὕγιαίνων, ουσα, ον*
 In-good-time, *εις καλόν*
 In-my-judgment, *παρ' ἐμοῖ*
 In-Nestor's-time, *Νέστορι*
 In-no-other-way, *ουδαμῶς ἄλλως*
 In-no-way, *ουδαμῶς*
 In-order, *ἐξείης; εφεξῆς*
 In-order-that, *ὅπως*
 In-order-that-not, *ἵνα μὴ*
 In-other-respects, *τῶλλα*
 In-our-power, *ἐφ' ἡμῖν*
 In-place-of, *ἐπὶ*
 In-preventing-him-from-falling, *τὸ μὴ ου πεσεῖν*
 In-regard-to-making-enquiries-about, *τὸ μὴ ου πυθέσθαι*
 In-regard-to not-dying, *τὸ μὴ ου θανεῖν*
 In-some-degree, *πως*
 In-the-contrary-direction, *ἐμπαλιν*
 In-the-earth, *χθονὶ*
 In-the-greatest-degree, *μέγιστον*
 In-the-interval, *εν τῷδε*
 In-the-mean-while, *εν τούτῳ*
 In-the-midst, *μεταξὺ*
 In-the-past-year, *πέρυσι*
 In-the-power-of, *πρὸς*
 In-the-same-way-as, *ὡς αὐτως*
 In-the-time-to-come, *εις τὸν ἔπειτα χρόνον*
 In-the-way, *εμποδῶν*
 In-the-way-that, *ὅπως*
 In-their-arms, *αγκάλασι*
 In-this-manner, *ὥδῃ; ὥδε*
 In-this-part, *ἐνταῦθα*
 In-truth, *τῷ ὄντι*
 In-turn, *ἀνὰ μέρος*
 In-turn-receive, to, *αντιδέχομαι, ξομαι*
 In-two, *δίχα*
 In-vain, *μάτην*
 In-what-part, *πῶθι*
 In-what-place, *πᾶ*
 In-what-state, *ἵνα*
 In-what-way, *ὅπως*
 In-which, *ἵνα*
 In-which-crowns-were-given, *στειφανίτης, ου*
 In-which-place, *ἔθι*
 In-your-way, *εμποδῶν*
 Inability-to-sail, *ἀπλοια, ας*
 Incapable, *αμήχανος, ον*
 Incensed, to be, *θυμβομαι*
 Inclination, *θυμὸς*
 Incline, to, *νεύω, σω*
 Inclined, to be, *βούλομαι, ἥσομαι*
 Inclose-in-wax, to, *κατακηρώ, ὡσω*
 Inconsiderate, *ἀφρων, ον*
 Increase-in-power, to, *επαυξέομαι; perf. ἐπύξηναι*
 Incredible, *άπιστος, ον*
 Incredulous, to be, *απιστέω, ἥσω*
 Incursion, *καταδρομή, ἥς*
 Indeed, *ἦ; μὲν*, when answering to *οὐκ*
 Indictment, *γραφὴ, ἥς*
 Indifference, *ἀμέλεια, ας*
 Indigenous, *αὐτόχθων, ον*
 Indignant, to be, *οργίζομαι, σομαι*
 Indignation, *θυμὸς*
 Indiscriminate, *ἀκριτος, ον*

Individual, αν, ιδιωτης, ου
 Indulge, to, ἐχω
 Indus, Ἰνδός
 Inevitable, ἀφυκτος, ου
 Inexperience, ἀπειρία, ας
 Inexperienced, ἀπειρος, ου
 Infamous, κακοδοξών, οὔσα, οὖν
 Infamy, αδοξία, ας
 Infant, νήπιος
 Infantry, πεζός
 Infatuation, κακοδαιμονία, ας
 Infer, to, τεκμαίρομαι
 Inferior, κακίων, ου
 Inferior-to, ἥσσων
 Inflate, to, φῦσάω, ἦσω
 Inflexible, ἀκλήτος, ου
 Inflict, to, ἐντείνομαι
 Inform, to, διδάσκω, ξω
 Information, ἀγγελία, ας
 Informed-of, to be, πυνθάνομαι, fut.

πεύσομαι, α. 2. ἐπυθόμην
 Informer, σκόφαντης, ου
 Inglorious, δυσκλεής, ἐς
 Ingloriously, δυσκλεώς
 Inhabit, to, κατοικέω, ἦσω ; οικέω
 Inherit, to, κληρονομέω, ἦσω
 Inheritance, κληρος
 Inhospitable, ἀμιχθαλόεις, εσσα, εν
 Inimical, ἐχθρός, ἃ, δν
 Injunction, ἐφετη, ἥς
 Injure, to, ἀδικέω, ἦσω
 Injurious, ἀτάσθαλος, ου
 Injury, ὕβρις, εως, ἥ
 Injustice, ἀδικία, ας
 Innermost-part, μυχτός
 Inscribe, to, γράφω, ψω
 Insignificant, μικρός, ἃ, δν
 Insolence, ὕβρις, εως, ἥ
 Insolent, ὑπέρβιος, ου
 Insolent, more, ὑβριστότερος, α, ου
 Insolent, to be, ὑβρίζω, σω
 Inspect, to, θεωρέω, ἦσω
 Instantaneously, παραχρῆμα
 Instantly, ἐξ ὑπογούου
 Instead-of, ἀντὶ
 Institution, ἐπιτήδευμα, ατος
 Instruct, to, παιδεύω, σω
 Instruction, παιδεία, ας
 Instructor, παιδοτροφίβης, ου
 Instruments, ὄργανα, ων
 Insult, ὕβρις, εως, ἥ
 Insult, to, ὑβρίζω, σω ; καθυβρίζω, σω
 Intangible, ἀαπτος, ου

Intellect, φρόνησις, εως, ἥ
 Intellects, φρένες, ὦν, αἱ
 Intelligence, φρόνησις, εως, ἥ
 Intelligent, ἐπιστάμενος, η, ου
 Intelligibly, σαφῶς
 Intend, to, μέλλω
 Intention, νόος, νοῦς ; gen. νόον, νοῦ
 Intercept, to, ἐναίρω
 Intercept-by-a-wall, to, ἀποτεριχίζω, σω
 Interception, ἀπόληψις, εως, ἥ
 Interchange, to, διαλλάσσω, ξω
 Interdict, to, ἀπαγορεύω, σω
 Interest, τὸ χρεοῖδες
 Interpret, to, λαμβάνω
 Interrogate, to, ἀνιστορέω, ἦσω
 Intervene, to, διάφῃμι, α. 2. διέφυν
 Intimacy, συνήθεια, ας
 Into, εις, ες with accus.
 Into-seven-parts, ἑπταχα
 Intolerable, οὐκ ανεκτός, δν
 Intreat, to, ἱκετεύω, σω
 Introduce, to, εισφέρω
 Intrust, to, ἐπιτρέπω, ψω
 Invade, to, λαμβάνω, α. 2. ἐλαβον
 Invaders, οἱ ἐπιόντες
 Inveigh-against, to, ἐγκαλέω
 Invent, to, εὑρίσκω, α. 2. εἶρον
 Invite, to, καλέω, ἔσω
 Involution, ἀκούσιος, α, ου
 Involve, to, ἐλίσσω, ξω
 Iole, Ἰόλη, ης
 Ionian, Ἰόνιος, α, ου
 Ionians, Ἴωνες, ων
 Irsome, λυγρός, ἃ, δν
 Iron, σίδηρος
 Iron-forging, σιδηροτέκτων, ου
 Irrationally, ἀλόγως
 Island, νῆσος, ἥ
 Ismenus, Ἰσμενός
 Issue, to, γίγνομαι
 Isthmian, Ἰσθμιος, α, ου
 Isthmus, ἰσθμός
 It, οὗτος, αὕτη, τοῦτο ; δὲ, ἥδε, τόδε ;
 αὐτός, ἡ, δ ; accus. οὗτον ; τόνδε ;
 αὐτὸν ; ἧ
 It-becomes, δεῖ
 It behoves, χρεῶν
 It-being-determined, δοκοῦν
 It-being-in-your-power, παρὸν σοι
 It-did-not-happen, οὐκ ἐξεγένετο
 It-has-been-determined, ἐδόξε
 It-having-been-determined, δόξαν

It-is-a-care, μέλει, ἥσει
 It-is-not-permitted, ουκ ἐξεστι
 It-is-reasonable, εἰοικε
 It-is-right, χρεὼν ἐστι
 It-shall-be-said, εἰρήσεται
 It-was-possible, ἐνεδέχeto
 It-would-be, ἂν εἴη
 Italians, Ἰταλιῶται, ὧν
 Ithaca, Ἰθάκη, ης
 Its-being-blameable, τὸ νευμεσητὸν
 Itself, αὐτὸς, ἡ, ὃ
 Iviad, κισσῆρης, ἐς
 Ivy, κισσὸς

J

Jason, Ἰάσων, ονος
 Javelin, ἀκων, οντος, ὃ ; ἀκόντιον
 JESUS, Ἰησοῦς
 Join-in, to, ἐνζεύγνυμι, ἐνζεύξω
 Join-in-alliance, to, συμμαχέω, ἡσω
 Join-together, to, συμβάλλω, αλῶ
 Joint, ἄρθρον
 Jointly-agitate, to, συνταράσσω, ξω
 Jointly-lay-waste, to, συμπορθέω, ἡσω,
 imp. συνεπόρθεον, ουν
 Journey, ὁδοπορία, ας
 Journey, to, βαίνω, a. 2. ἔβην, pf. βέ-
 βηκα
 Journey-through, to, διαβαίνω, a. 2.
 διέβην
 Jove, Ζεὺς, gen. Διὸς ; Ζῆν, νὸς
 Joy, χάρμα, ατος
 Joy-of-heart, εὐφροσύνη, ης
 Joy-producing, χαροποιὸς, ὄν
 Judea, Ἰουδαία, ας
 Judge, κριτῆς, οὔ ; δικαστῆς, οὔ
 Judge, to, κρίνω, ἐνῶ, a. 1. ἐκρίνα
 Judge-against, to, κατακρίνω, ἐνῶ
 Judge-between, to, διακρίνω, ἐνῶ
 Judge-of, to, κρίνω, ἐνῶ
 Judge-worthy, to, αξιῶω, ὡσω
 Judgment, κρίσις, ἐως, ἡ
 Judgment-seat, δικαστήριον
 Jump, to, πηδάω
 Jump-from, to, αποπηδάω, ἡσω
 Juno, Ἥρα, ας
 Jupiter, Ζεὺς, gen. Διὸς
 Just, δίκαιος, α, ον ; ἐνδίκος, ον
 Just-as, ὥσπερ
 Just-as-I-was-taking-in-hand, ἡδὲ μου
 ἐπιχειροῦντος

Justest, δικαιοτάτος, ης ; σὺ
 Justice, δικαιοσύνη, ης ; δίκη
 Justly, δικάως ; ἐκόντως

K

Keen, οξύς, εἶα, ὃ
 Keep, to, ἔχω, a. 2. ἔσχον, εἴχον
 Keep-alooft, to, σχέω, a. 2. ἔσχον
 Keep-alooft-from, to, ἀφέστημι
 Keep-awake, to, ἐγείρω, ἐρῶ
 Keep-guard, to, φυλάσσω, ξω
 Keep-guard-at, to, φρουρέω, ἡσω
 Keep-hold, to, ἔχομαι, fut. ἔξομαι
 Keep-off, to, εἴργω, ξω
 Keep-under, to, ὑφίημι
 Keeper, ῥύτης, ἥρος, ὃ
 Keeper-of-the-laws, νομοφύλαξ, ακος
 Key, κλεῖς, εἰδὸς ; ἰον. κληῖς, τὸς, ἡ
 Kid, ἐριφος
 Kill, to, κτείνω, ἐνῶ, a. 2. ἐκτανον
 Kill-entirely, to, κατακτείνω, ἐνῶ
 Kill-off, to, αποκτείνω, ἐνῶ
 Kill-utterly, to, κατὰκτεμι, a. 2. κατέκ-
 ττην
 Kin, γένος, εος
 Kind, χρηστὸς, ἡ, ὄν
 Kind, a, γένος, εος
 Kind-service, φιλότης, ητος, ἡ
 Kindle-round-about, to, ἀμφιδαίω
 Kindly-disposed, to be, εὖ φρονέω
 Kindred, γένος, εος
 Kindred, (adj.) ξυμφύλος, ον
 King, τύραννος ; βασιλεὺς, ἐως
 Kingdom, τυραννίς, ἰδος, ἡ ; βασιλεία,
 ας
 Kingly, βασιλικὸς, ἡ, ὄν
 Kiss, to, κύω, ὡσω
 Kite, ἐκτῖνος
 Knee, γόνυ, ατος, τὸ ; pl. γόνατα, ποῦτ.
 γούνα
 Kneeling, γονυπετής, ἐς
 Knife, μάχαιρα, ας ; φάσανον
 Know, to, ἴσθμι
 Know-thoroughly, to, ἐξειδέω, pf.
 ἐξοίδα
 Know-well, to, κατειδέω ; pf. mid. κά-
 τοίδα
 Know-with, to, ξυνειδέω, pf. mid. ξύ-
 νοίδα
 Knowing, the, οἱ εἰδότες
 Knowledge, ἐπιστήμη, ης

L

Labdacus, Λάβδακες
Labor, πόνος; κάματος
Labor, to, κάμνω, αμῶ
Labor-at, to, πονέω, ἥσω
Lacedæmon, Λακεδαιμών, ονος, ἡ
Lacedæmonians, Λακεδαιμόνιοι
Lacerate, to, δρύπτω, ψω
Laches, Λάχης, ητος
Lack, to, επιλείπω
Ladder, κλίμαξ, ακος, δ
Ladle, τρυβλή, ης
Lady, γυνή, gen. γυναικός
Lais, Λαῖς, ἰδός, ἡ
Laius, Λαῖος
Lake, λίμνη, ης
Lament, to, μύρομαι
Lamentation, γόος
Lamp, λαμπάς, ἰδος, ἡ
Lamprus, Λάμπρος
Lampsacus, Λάμψακος
Lance, λόγχη, ης
Land, χθών, ονός, ἡ; γέα, γῆ
Land-forces, πεζός, οῦ
Landing, ἀπόβασις, εως, ἡ
Language, φωνή, ης
Large, πολὺς, πολλή, πολὺ
Last, ἔσχατος, η, ου
Last, (adv.) ἕτερον
Lasting-all-night, πάννυχος, ου
Lastly, εἴτα
Late, οψέ
Late-indeed, χρόνῳ ἐν ὑστέρω μὲν
Latest, ἕτατος, η, ου
Laud, to, ἀγαμαί
Laugh, to, γελάω, ἄσω
Laugh-against, to, καταγελάω, ἄσω
Laugh-at, to, επεγγελάω, ἄσω; κατα-
 γελάω; προσγελάω
Laughter, γέλως, ωτος, δ
Laurel, δάφνη, ης
Law, νόμος
Law-giver, νομοθέτης, ου
Lawfulness, θέμις, ἡ
Lay-aside, to, κατατίθηναι, α. 2. κατ-
 ἔθην
Lay-by, to, παρατίθηναι; poet. παρτι-
 θέω
Lay-down, to, κατατίθηναι, α. 2. κατ-
 ἔθην
Lay-hands-on, to, επιχειρέω, ἥσω
Lay-hold-of, to, λαμβάνω

Lay-waste, to, πορθέω, ἥσω
Lead, μόλιβος
Lead, to, ἄγω, ξω, α. 2. ἡγον, Attic
 ἡγαγον
Lead-an-army, to, στρατηγέω, ἥσω
Lead-astay, to, πλανάω, ἥσω
Lead-away, to, ἄγω, ξω
Lead-back, to, ἀπάγω
Lead-out, to, ἐξάγω, ξω
Lead-the-way, to, ἡγεμονεύω, αω
Lead-upon, to, ἐπάγω
Leader, ἡγεμών, ὄνος
Leading, α, ἡγεμονία, ας
Leaf, πέταλον
Lean-upon, to, σκῆπτομαι
Leap, α, πῆδημα, ατος
Leap, to, ἄλλομαι, fut. ἀλοῦμαι
Leap-out, to, ἀφάλλομαι, fut. ἀφαλοῦ-
 μαι
Leaping, α, ἄλλα, ατος
Learn, to, μαθάνω, fut. μαθήσομαι, α.
 2. ἐμαθεν
Learn-by-enquiry, to, πυνθάνομαι,
 fut. πεύσομαι, pp. πέπυσμαι, α. 2.
 εὑθόμην
Learn-from, to, εκμαθάνω
Learn-thoroughly, to, καταμαθάνω,
 κατέμαθεν
Learned, σοφός, ἡ, ὄν
Learning, (subst.) μάθημα, ατος; μα-
 θησις, εως, ἡ
Least, ελάχιστος, η, ου
Least, (adv.) ἥκιστα
Leathern, σκύτινος, η, ου
Leave, to, λείπω, ψω
Leave-behind, to, λείπω, ψω
Leave-by, to, απολείπω, ψω
Leave-down, to, καταλείπω
Leave-off, to, λήγῳ, ξω
Leaven, ζύμη, ης
Leaven, to, ζυμῶω, ὠσω
Left, ἀριστερός, ἂ, ὄν; λαῖος, ἂ, ὄν
Leg, κνήμη, ης
Leisure, σχολή, ης
Lemnos, Λῆμνος, ἡ
Leonidas, Λεωνίδας, ου
Leontines, Λεοντῖνοι
Leopards'-skins, παρδαλαί, ὦν
Lesbian, α, Λέσβιος
Less, ελάσσων, ελάττων, ου
Lessen, to, ελαττώω, ὠσω
Lest, μή
Lest-at-any-time, μήποτε

- Let-go, to, ἀπολύω, σω
 Let-it-be, εἶεν
 Let-it-be-said, εἰπεῖν
 Let-no-one-of-you-imagine, παραστῇ
 μηδενὶ ὑμῶν
 Let-us-not-depart, μὴ ἐλθωμεν
 Letter, ἐπιστολή
 Level, ὕψος, ἡ, ὄν
 Levy, to, καταγράφω, ψω
 Libation, χοῶ, ᾤς
 Liberal, ελεῦθερος, α, ον
 Liberate, to, απαλλάσσω, ξω
 Libya, Λιβύη, ης
 Licence, ἐξουσία, ας
 Licentiousness, ἀκολασία, ας
 Lie, to, κεῖμαι
 Lie, to, (in word) ψεύδομαι, σομαι
 Lie-buried; to, κεύθω
 Lie-down, to, κατάκειμαι
 Lie-in-wait-for, to, δέχομαι, ξομαι
 Life, βίος; βίωτος; ζωή, ἡς; βιοτή, ἡς
 Lift, to, αἶρω, ἐρῶ; αἶρω, ἀρῶ
 Light, φάος, φῶς, gen. φάεος, φωτὸς, τὸ
 Light, (adj.) ελοφρὸς, ἂ, ὄν
 Light-on, to, ἐντυγχάνω, α. 2. ἐνέτυ-
 χον
 Light-upon, to, τυγχάνω, α. 2. ἐτυ-
 χον
 Lighten, to, (verb neuter) ἀστράπτω,
 ψω
 Lighting, ἀφῆ, ἡς
 Lightning, ἀσπεροπή, ἡς; στεροπή, ἡς
 Like, ἴσος, η, ον; ἴσος
 Like, to, φιλέω, ἦσω
 Like, to be, προσφέρομαι
 Like-as, ἡῦτε
 Liken, to, εικάζω, σω
 Likeness, ὁμοιότης, ητος, ἡ
 Limb, γυνῶν
 Line-pursued, τὰ πραττόμενα
 Linger, to, μέμνω
 Lion, λέων, οντος
 Lioness, λέαινα, ας
 Lions'-skins, λεονταί, ὦν
 List, to, ἐφορμάομαι, ἡσομαι
 Listen-to, to, κλύω, σω; κλυμι
 Little, ὀλίγος, η, ον; μικρὸς, ἂ, ὄν
 Little-child, βρέφος, εος
 Little-pig, χοιρίδιον
 Live, to, βιάω, ὥσω; ζάω, inf. ζῆν;
 ζῶω
 Live-in, to, νέμομαι
 Live-together, to, σὺζάω, ἦσω, ἰωρῆ.
 συνέζαον, ὦν
 Livelihood, βίος
 Lofty, αἰγίλιψ, ιπος
 Loiter, to, μέλλω
 Long, μακρὸς, ἂ, ὄν
 Long, (adv.) πάλαι
 Long, to, ἐπιθῆμέω, ἦσω
 Long-ago, ἡδὴ καὶ πάλαι
 Long-for, to, ορέγομαι, ξομαι
 Look, εἶδος, εος
 Look, to, σκοπέω, ἦσω
 Look-about, to, πατρίνω, ἀνῶ
 Look-at, to, δέρκω, ξω
 Look-down, to, κατείδω
 Look-forward-to, to, προοράομαι, ἀσσο-
 μαι
 Look-into, to, εισοράω
 Look-on, to, εισοράω, ἄσω
 Look-out-for, to, προσδέχομαι, ξομαι
 Look-towards, to, προσόπτομαι, ψο-
 μαι
 Look-up, to; ἀναβλέπω, ψω
 Look-up-to, to, ἀναβλέπω, ψω
 Look-upon, to, εφοράω, ἄσω
 Looking-glass, κάτοπτρον
 Loose, to, λύω, σω
 Loose-from, to, ἐκλύω, σω; ἀπολύω,
 σω
 Loosen, to, λύω, σω
 Lop, to, τάνω, ἀμῶ
 Lord, δεσπότης, ου
 Lord-over, to, κοιρανέω, ἦσω
 Lose, to, διαφθείρω, ἐρῶ
 Loss, ἄτη, ης
 Lot, μοῖρα, ας
 Loud crash, κτύπος
 Loud-voiced, εὐρύοψ, οπος
 Love, ἀγάπη
 Love, to, φιλέω, ἦσω
 Lovely, ἐρατεινὸς, ἡ, ὄν
 Low, αἰσχυρὸς, ἂ, ὄν
 Loxias, Λοξίας, ου
 Lucan, Λουκᾶνός
 Lucrative, more, κερδαίνω, ον
 Lump, φύρμα, ατος
 Lurk, to, κυπτάζω, σω
 Lust, ἐπιθυμία, ας
 Lute, βάρβιτον
 Luxury, τρυφή, ἡς
 Lycian, Λύκιος, α, ον
 Lycon, Λύκων, ωτος
 Lycurgus, Λυκούργος

Marry, to, γαμέω, fut. γαμήσω, γαμῶ;
a. 1. ἔγνημα

Mars, Ἄρης, eos; acc. εα, η

Martial, πολεμικὸς, ἡ, ὃν

Marvel, θαῦμα, atos

Marvel-at, to, ἀγάσμαι, a. 1. p. ηγάσ-
θην

Marvellously, θαυμαστῶς

Master, κύριος

Master-over, εγκρατής, ἐς

Mastery, εγκράτεια, as

Mat, ψίαθος

Matrimonial, γαμικὸς, ἡ, ὃν

Matter, πρᾶγμα, atos

May-be-first-struck, κε φθῇ τυπείς

May-you-be, τυγχάνεις ὦν

Me, ἐμὲ, με; of me, ἐμοῦ, μου; to me,
ἐμοί, μοί

Mean, δυσγενής, ἐς

Mean, to, λέγω, ξω

Mean-while, μεταξὺ

Meaning, διάνοια, as

Meaning-to-save, σώσων

Meanly, φαύλως

Means-of-living, βίος

Means-of-subsistence, βίोटος

Measure, βούλευμα, atos

Meat, σῖτος

Meddle-with, to, ἄπτομαι, ψομαι

Mede, Μῆδος

Medea, Μήδεια, as

Medicine, φάρμακον

Meditate, to, περιηρίζω, ξω

Meditating-an-attack, to be, διανο-
εῖσθαι ὡς επιχειρήσων

Meet, δεινός, ἡ, ὃν

Meet, to, ἀντάω, ἦσω

Meet-with, to, συντυγχάνω, a. 2. συν-
έτυχον

Meeting, ἐκκλησία, as

Megacles, Μεγακλῆς

Melancholy, ἰάλεμος, ον

Melanthius, Μελάνθιος

Melitus, Μέλιτος

Mellon, Μέλλων, ωνος

Melt, to, τέκω, ξω

Member, κῶλον

Memorable, more, Ionic acc. pl.
neut. λόγον μείζω for μείζονα

Memorial, μνημεῖον, ου

Memory, μνήμη, ης

Men-of-the-adverse-party, ἀντιστα-
σιῶται, ὦν

Men-of-the-third-generation, τρίτω-
τοι

Men-of-their-own-as-colonists, αὐ-
τῶν ἐποίκοι

Mendesian, Μενδήσιος, α, ον

Menelaus, Μενέλαος; Attic Μενέ-
λεως, ω, ω

Mention, βάζεις, εως, ἡ

Mention, to, φράζω, σω

Meonians, Μήονες, ων

Merchant, ἔμπορος

Mercilessly, νηλεῶς

Mercury, Ἑρμῆς, οὔ

Merely, μόνον

Merry, ἡδύς, εἶα, ὃ

Message, ἀγγελία, as

Messenger, ἀγγελος

Metamorphose, to, μεταβάλλω

Methinks, οἶμαι

Mid-day, μέσον ἡμαρ

Middle, (adj.) μέσος, η, ον

Middle, the, μέσον

Might, βία, as

Might-perhaps-die, τυχὸν ἂν φθάσειε
τελευτῆσαι

Mild, ἴλεως, ω

Mildness, πραότης, ἦτος, ἡ

Milesian, Μιλήσιος, α, ον

Miletus, Μίλητος

Milk, γάλα, ακτος, τὸ

Milk, to, ἀμέλγω, ξω

Mill, μύλη, ης

Miltiades, Μιλτιάδης, ου, acc. εα, η

Mimnermus, Μίμνερμος

Mina, μνᾶ, ᾱς

Mind, νόος, νοῦς; gen. νόου, νοῦ

Mind, to, ἀλέγω

Mindful, to be, μνάσμαι, ἥσομαι

Mine, μέταλλον

Mine, (adj.) ἐμὸς, ἡ, ὃν

Minerva, Παλλὰς, ἁδός; Ἀθήνη; Ἀθη-
ναία

Minister, ἀμφίπολος

Minister, to, ὑπουργέω, ἦσω

Minos, Μίνως, ως

Mirth, παιγνιά, ᾱς

Mischief, βλάβη, ης

Mischievous, κακοῦργος, ον

Misdeeds, τὰ ἡμαρτημένα

Miserable, τάλας, αῖνα, αν; μέλεος, α, ον

Misfortune, τύχη, ης

Miss, to, ἀμαρτάνω, fut. ἀμαρτήσω

Mission, πρέσβευσις, εως, ἡ

Mistake, το, διαψεύδω, σω
 Mistaken, to be, ἀμαρτάνω, fut. ἀμαρ-
 τήσω
 Mistress, δέσποινα, ης
 Mithradates, Μιθραδάτης, ου
 Mitylene, Μιτυλήνη, ης
 Mityleneans, Μιτυληναῖοι
 Mix, to, μίγνυμι, fut. μίξω
 Mix-together, to, συμμίγνυμι, fut. συμ-
 μίξω
 Moan, to, επικωκῶ, σω
 Mob, οἱ πολλοὶ
 Mode-of-bringing-up, τροφή, ης
 Mode-of-government, πολιτεία, ας
 Mode-of-life, βίος
 Mode-of-living, δίαίτα, ης
 Moderate, μέτριος, α, ον
 Moderately, μετρίως
 Modesty, αιδώς, όος, οὗς, ή
 Molest, to, τρύω, σω
 Money, ἀργύριον
 Monstrous, πελώριος, ον
 Month, μῆν, ηνός, ό
 Monument, σῆμα, ατος
 Moon, σελήνη
 More, πλέων, ον; πλείων, ον; Ion.
 gen. πλεῦνας, pl. πλεῦνες
 More, (adv.) μᾶλλον; Attic πλεῖν
 More-at-length, εν πλεονι-λόγῳ
 More-good, πλέω αγαθά
 More-their-own, οικειότερος, α, ον
 Moreover, ἰδὲ
 Morning, Ηώς, όος, οὗς, ή
 Morosely, χαλεπῶς
 Mortal, α, βροτός; θνητός
 Mortal, (adj.) θνητός, ή, όν; βροτός
 Most, πλεῖστος, η, ον
 Most, (adv.) μάλιστα
 Most-of-the-dwellings, οικίαι αἱ μὲν
 πολλαὶ
 Mostly, μάλιστα
 Mote, κάρφος, εος
 Mother, μήτηρ, τέρος, τρός
 Mother-city, μητρόπολις, εως, ή
 Motion, κίνησις, -εως, ή
 Motive, αἰτία, ας
 Mound, τύμβος
 Mount, to, αναβαίνω; ἰκάνω
 Mountain, όρος, εος
 Mountain, (adj.) όρειος, α, ον
 Mourn, to, πενθῶ, ήσω
 Mourning, α, όδυρμα, ατος
 Mouse, μῦς, υός, ό

Month, στόμα, ατος
 Move, to, πορεύομαι, σομαι
 Much, πολλός, fem. πολλή, neut. πολὺ
 Much, (adv.) μάλα; πολὺ
 Much-envied, πολύζηλος, ον
 Much-learned, πολυμαθής, ές
 Much-pressed, to be, πονέομαι, ήσο-
 μαι
 Much-resounding, πολύφλοισβος, ον
 Much-shaded, πολυστεφής, ές
 Much-wrought, πολύκμητος, ον
 Mucius, Μούκιος
 Mule, ἡμίονος
 Multitude, ὄμιλος
 Murder, φόνος
 Murder, to, φονεύω, σω
 Murderer, φονεὺς, έως
 Murderous, φόνιος, α, ον
 Musæus, Μουσαῖος
 Muse, μουσα, ης
 Music, μουσική, ης
 Must-be-done, πρακτέον
 Must-be-helped, εστιν ωφελητέος, α,
 ον
 Must-not-be-overlooked, ουκ έστι πε-
 ριοπτέος, α, ον
 My, εμός, ή, όν
 Mycale, Μυκάλη, ης
 Myrtle, (adj.) μυρσινός, ή, όν
 Myself, αὐτός; acc. εμαυτόν; of my-
 self, εμαυτοῦ; to myself, εμαντῷ

N

Nail, ονυξ, υχος, ό
 Naked, γυμνός, ή, όν
 Name, όνομα, ατος; Ionic σύνομα
 Name, to, ονομάζω, σω
 Name-by-change, to, μετονομάζω, σω
 Nameless, ανώνυμος, ον
 Nanno, Nannώ, όος, οός
 Nard, νάρδος, ή
 Narration, λόγος
 Narrow, στενός, ή, όν
 Narrow-place, στενοχωρία, ας
 Narrowly, μικρὸν
 Nation, έθνος, -εος
 Natural, it is, εγγίνεται
 Nature, φύσις, ιος, εως, ή
 Naval-battle, ναυμαχία, ας
 Naval-commander, ναύαρχος
 Navy, ναυτικόν
 Near, (adv.) πέλας; πλησίον

Near, (prep.) πρὸς
 Near-thinking, ἐγγὺς τοῦ οἰεσθαι
 Nearly, σχεδὸν
 Necessaries, ἐπιτήδεια, ὦν
 Necessaries-of-life, τὰ δέοντα
 Necessary, αναγκαῖος, α, ον
 Necessary, it is, δεῖ
 Necessity, ἀνάγκη, ης
 Neck, αυχὴν, ἑνος, ὁ
 Necos, Νεκῶς, ὡς
 Need, χρεῖω, ὡς, ἡ
 Need, to, δέομαι
 Neglect, to, παραμελέω, ἥσω
 Negligence, ἀμέλεια, ας
 Neighbor, γείτων, ονος
 Neither, οὐδὲ
 Neither-at-any-time, μηδέποτε
 Neither-of-the-parties, μηδέτεροι, αἱ,
 α
 Neither-yet, οὐδέπω
 Neleus, Νηλεὺς, ἑως, Ἴον. ἦος
 Neptune, Ποσειδάων, ἄωνος
 Nest, κατασκήνωσις, ιος, εως, ἡ
 Net, δίκτυον
 Never, οὐποτε
 Never-at-any-time, οὐδεπώποτε
 Nevertheless, ὅμως
 New, νέος, α, ον
 New, more, νεώτερος, α, ον
 New-married, νεόζυγος, ον
 Next, ἐπιγινώμενος, η, ον
 Next-to, ἐξῆς
 Nicias, Νίκιας, οῦ
 Night, νύξ, gen. νυκτὸς, ἡ
 Night, (adj.) νυκτερινὸς, ἡ, ὄν
 Nile, Νεῖλος
 Nimble, κοῦφος, η, ον
 Nine, ἐννέα
 Ninety, ἐννεήκοντα
 Ninth, εἰνάτος, η, ον; ἑνάτος, η, ον
 Nisean, Νισαῖος, α, ον
 Nitocris, Νίτωκρις, ιος
 No, (adj.) οὐδεὶς, fem. οὐδεμία, neut.
 οὐδὲν
 No-by, μὰ
 No-danger-having-come-upon-him,
 δεινοῦ ἐπιόντος οὐκείως
 No-longer, οὐκέτι
 No-more, μηκέτι
 No-one, οὐδεὶς, οὐδεμία, οὐδὲν; μηδεὶς,
 &c.
 No-profit, οὐδὲν πλεόν
 Noble, ἐνγενής, ἐς

Noble-minded, γενναῖος, α, ον
 Nobles, δμότημοι
 Nod, to, κατανεύομαι, σομαι
 Noise, ψόφος
 Nominally, πρόφασιν, κατὰ being un-
 derstood
 None, οὐδεὶς, οὐδεμία, οὐδὲν
 Nor, μηδὲ
 Nor-any-one, οὔτε οὐδεὶς
 Nor-any-other-thing-being-a-care,
 οὔτε μέλον ἄλλο
 Nor-any-thing, μήτε μηδὲν
 Not, ου before a consonant; ουκ be-
 fore a soft vowel; ουχ before an
 aspirate
 Not-amongst-all, πρὸς ουχ ἅπαντας
 Not-and, οὔτε
 Not-any, μήτις, neut. μήτι
 Not-any-one, μηδεὶς, μηδεμία, μηδὲν
 Not-any-the-more-for-that, οὐδὲν
 μᾶλλον
 Not-any-thing, μηδὲν
 Not-at-all, μηδὲν
 Not-at-all-does-it-behave-us, οὐδὲν
 προσήκει
 Not-at-any-time, μήποτε
 Not-bold, ἀτολμος, ον,
 Not-caring, ἀμελέων, ουσα, ον
 Not-easy, ἀεγχεινὸς, ἡ, ὄν
 Not-either, μήτε
 Not-even, οὐδὲ
 Not-even-one, οὐδαμὸς, ἡ, ὄν
 Not-ever, οὐδέποτε
 Not-having-become, μὴ γενόμενος
 Not-ignorant, to be, ουκ ἀγνοέω
 Not-in-any-way, οὐδὲν
 Not-in-the-least, ἥκιστα
 Not-one, μηδεὶς, μηδεμία, μηδὲν
 Not-seen-before, ἀοράτῳ, ὄν
 Not-then, οὐκοῦν
 Not-therefore? ουκοῦν;
 Not-to-be-borne, ουκ ανασχετὸς, ὄν
 Not-to-be-upset, τὸ μὴ σφίλλεσθαι
 Not-to-fail, πρὸς τὸ μὴ ἐλλείπεσθαι
 Not-to-wall-them-off, μὴ ἂν σφᾶς
 ἀποτερίχισαι
 Not-yet, οὐπω
 Not-yet-grown-up, ἀνηβος, ον
 Note, δέλτος, ου, ἡ
 Nothing, οὐδὲν, gen. οὐδενὸς
 Notice, το, αἰσθάνομαι
 Notion, ἰδέα, ας,
 Notorious, ἐπίστος, ον

Nourish, to, *τρέφω*, fut. *θρέψω*
 Nourished-with, *ἐντροφος*, *ον*
 Nourisher-of-the-youths, *κουροτρόφος*
 Nourishment, *τροφή*, *ης*
 Now, *νῦν*
 Number, *αριθμός*
 Numerous, *πολὺς*, *πολλή*, *πολὺ*
 Nuptials, *ὑμέναιος*
 Nymph, *Νύμφα*, *ης*
 Nysian, *Νύσιος*, *α*, *ον*

O

O, *ὦ*
 Oak, *ὄρυς*, *υδς*, *ῆ*
 Oath, *ὅρκος*
 Obedience, *ὑπακοή*
 Obey, to, *πείθομαι*, *σομαι*
 Object, to, *αντιτείνω*, *ενῶ*
 Objects-of-envy, to be, *ἐπιφθόνως*
διακεῖσθαι
 Obliterate, to, *αφανίζω*, *σω*
 Oblivion, *λήθη*, *ης*
 Obolus, *ὀβολός*
 Obscure, *ορφναῖος*, *α*, *ον*
 Obscurity, *κνέφας*, *τὸ*
 Observation, *ἔπος*, *εος*
 Observe, to, *καταμανθάνω*, *α*. 2. *κατ-*
έμαθον
 Obstruct, to, *εμποδίζω*
 Obtain, to, *κτάομαι*, *ήσομαι*, *κέκτημαι*
 Obtain-by-lot, to, *λαγχάνω*, *α*. 2.
έλαχον
 Obtain-by-plunder, to, *ληΐζομαι*, *σο-*
μαι
 Occasion, *καιρὸς*
 Occur, to, *παρίστημι*, *α*. 2. *παρέστην*
 Ocean, *Ὠκεανός*
 Odious, more, *εχθίων*, *ον*
 Odyssey, *Ὀδύσσεια*, *ας*
 Œdipus, *Οιδίπους*, *gen. ποδος* and *που*
 Œnoë, *Οινόη*, *ης*
 Of-all-kinds, *παντοῖος*, *α*, *ον*
 Of-greater-consequence, *-περὶ πλεί-*
ονος
 Of-his-own-accord, *ἐκὼν τε εἶναι*
 Of-more-importance, *μείζων*, *ον*
 Of-old, *πάλαι*
 Of-such-a-kind, *τοῖος*, *α*, *ον*
 Often-times, *πόλλakis*
 Of-ten-years'-duration, *δεκαετής*, *ἐς*
 Of-the-same-house, *ξύνοικος*, *ον*
 Of-the-same-name, *δμώνυμος*, *ον*

Of-various-kinds, *παντοῖος*, *α*, *ον*
 Of-what-kind, *ποῖος*, *α*, *ον*
 Of-what-sort, *δοιῶς τις*
 Of-which, *δτου*
 Of-you, *σέθεν*
 Of-your-answering, *τὸ σὲ ἀποκρίνασ-*
θαι
 Offence, *ἁμάρτημα*, *ατος*
 Offend, to, *ἐξαμαρτάνω*
 Offer, to, *προσφέρω*
 Offer-up, to, *ἐρῶ*; *ἐρῶ*
 Offering, *ὥρημα*, *ατος*
 Officer, *ἐξηγητής*, *οῦ*
 Offspring, *τέκος*, *εος*; *σπέρμα*, *ατος*
 Often, *πολλάκι*, *πολλάκις*
 Oh, *οἱ*
 Oh-me, *οἶμοι ἐγὼ*
 Oh-that, *εἴτε with optative*
 Oil-cruet, *λήκυθος*, *ῆ*
 Ointment, *μύρον*
 Old, *γέρων*, *ουσα*, *ον*
 Old, to be, *γηράω*, *άσω*
 Old-age, *γῆρας*, *αος*, *τὸ*
 Old-man, *γέρων*, *οντος*
 Old-woman, *γραῦς*, *αδς*, *ῆ*
 Older, *πρεσβύτερος*, *α*, *ον*
 Oligarchy, *ολιγαρχία*, *ας*
 Olive, *ελαία*, *ας*
 Olympian, *Ὀλύμπιος*, *α*, *ον*
 Olympus, *Ὀλυμπος*,
 Omit, to, *ἐλλείπω*, *ψω*
 On, *ἐπὶ*
 On-account-of, *ἐνεκα*; *εἵνεκα*
 On-account-of-what, *διότι*
 On-foot, *βαδίζων*
 On-high, *ὑψόσε*; *ὑψοῦ*
 On-the-contrary, *αὔ*
 On-the-ground, *χαμαὶ*
 On-the-instant, *παραντίκα*
 On-the-other-hand, *αὐτὰρ*
 On-the-other-side, *ἐτέρωθε*, *-θεν*
 On-the-outside, *ἐξωθεν*
 On-the-right, *ἐκ δεξιῶν*
 On-the-spot, *αυτίκα*
 On-what-account, *εφ' ὅτε*
 Once, *ποτε*; *Ionic κοτε*
 One, *εἷς*, *μία*, *ἐν*; *gen. ἐνός*, *μιάς*,
ἐνός
 One-another, *ἀλληλοὶ*, *αι*, *α*
 One-eyed, *μονῶψ*, *ῶπος*
 One-of-the-two, *ἑτερος*, *α*, *ον*
 One-on-the-other, *ἐκάτερος*, *α*, *ον*
 One-who-thinks, *οἰόμενος*

One-without-a-bearth, *ἀνέστιος*, *ον*
 One-without-law, *ἀθέμιστος*, *ον*
 One-without-ward, *αφρήτωρ*, *ορ*
 Oneself, *οφ*, *ἑαυτοῦ*, *ἡς*, *οὔ*
 Only, *μόνος*, *η*, *ον*
 Only, (adv.) *μόνον*
 Only-but-now, *ἀρτι*
 Onomacritus, *Ονομάκριτος*
 Open, *προφανής*, *ἐς*
 Open, *το*, *λύω*, *σω*; *οίγνυμι*, *οίξω*
 Opine, *το*, *δοξάζω*, *σω*; *ἡγέομαι*
 Opinion, *γνώμη*, *ης*
 Opponents, *ἐναντίοι*
 Opportune, *most*, *επιτηδεώτατος*, *η*,
ον
 Opportunity, *καιρὸς*
 Oppose, *το*, *ἀντιλέγω*, *ξω*
 Opposite, *ἐναντίος*, *α*, *ον*
 Opposite-to, *αντίον*; *pl.* *αντία*
 Oppress, *το*, *κακῶ*, *ώσω*
 Oppressive, *αργαλέος*, *α*, *ον*
 Opulent, *δλβιος*, *α*, *ον*
 Or, *ἢ*; *ποῦτ.* *ἡ*
 Or-not, *καὶ μὴ*
 Oracle, *λόγιον*; *μαντεῖον*
 Oration, *λόγος*
 Orb, *κύκλος*
 Orcus, "*Ἄδης*, *ον*; *Αἰδης*, *ον*
 Ordain, *το*, *ἐπικλώθω*, *σω*
 Order, *τάξις*, *εως*, *ἡ*
 Order, *το*, *κελεύω*, *σω*
 Order-to, *το*, *προστάσσω*, *ξω*
 Orestes, *Ορέστης*, *ον*
 Ornament, *ἀγαλμα*, *ατος*
 Orontes, *Ορόντης*, *ον*
 Oropians, *Ωρώπιοι*
 Orphan, *ορφανός*, *ἡ*, *ὄν*
 Orpheus, *Ορφεύς*, *εως*
 Other, *άλλος*, *η*, *ο*; other (of the
 two) *ἕτερος*, *α*, *ον*
 Other-sacred-purposes, *άλλα τῶν*
ἱερῶν
 Otherwise, *άλλῃ*
 Ought, *inf.* *δεῖν*
 Ought-we, *χρεὼν ἡμᾶς*
 Ounce, *συγκία*, *ας*
 Our, *ἡμέτερος*, *α*, *ον*
 Our-future-circumstances, *τὰ μέλλον-*
τα
 Our-own, *ἡμέτερος*, *α*, *ον*
 Ourselves, *ἡμεῖς αὐτοὶ*
 Out-of, *εκ*; *ἀπὸ*
 Out-of-doors, *θόραζε*

Out-of-the-way, *εκποδῶν*
 Out-of-what, *αφ' ὧν*
 Outrageous, *βίαιος*, *α*, *ον*
 Outrageously, *βιαιῶς*
 Outrageousness, *ὕβρις*, *εως*, *ἡ*
 Outstripping, *διενεγκῶν*
 Over, *ἐπὶ*
 Over-old, *ὑπεργήρως*, *ων*
 Overcome, *το*, *κρατέω*, *ήσω*
 Overflow, *το*, *πληθύνω*, *ύσω*
 Overjoy, *τὸ περιχαρὲς*
 Overlook, *το*, *τεριοράω*, *άσω*
 Overpower, *το*, *κατακρατέω*, *ήσω*
 Oversight, *ὑπεροψία*, *ας*
 Overtake, *το*, *κιχάνω*
 Overthrow, *αν*, *μεταβολή*, *ἡς*
 Overthrow, *το*, *πέρθω*, *σω*
 Overturn, *το*, *καταστρέφομαι*, *ψομαι*
 Overturned, *αναστατος*
 Owe, *το*, *οφείλω*
 Own-brother, *κασίγνητος*
 Ox, *βοῦς*, *gen.* *βοδός*

P

Paches, *Πάχης*, *ον*
 Page, *θεράπων*, *οντος*
 Pain, *λύπη*, *ης*
 Pain, *το*, *αλγύνω*, *υνῶ*
 Painful, *λύπρὸς*, *ἡ*, *ὄν*
 Painting, *ζωγραφία*, *ας*
 Palace, *βασιλειαν*; *ανάκτορον*
 Palm, *φοίνιξ*, *ἱκος*, *δ*
 Palm (of the hand), *παλάμη*, *ης*
 Palpitate, *το*, *πάλλομαι*, *pf.* *πέπαλμαι*
 Pan, *Πάν*, *ἄνδς*
 Pandion, *Πανδίων*, *ονος*
 Pang, *άχος*, *εος*
 Parcel-out, *το*, *διαμοιράομαι*
 Pardon, *συγγνώμη*, *ης*
 Parent, *γονεὺς*, *εως*, *Ion.* *ἦος*; *τοκεὺς*
 Paris, *Πάρις*, *ιδος*, *ιος*
 Park, *παράδεισος*
 Parmenides, *Παρμενίδης*, *ον*
 Parricide, *πατροφονεὺς*, *εως*, *Ion.* *ἦος*,
δ
 Parsley, *σέλινον*
 Part, *μέρος*, *εος*
 Partake, *το*, *μετέχω*, *fut.* *μεθήξω*
 Partake-of, *το*, *ξυμμετίσχω*
 Participate, *το*, *μετέχω*, *fut.* *μεθήξω*
 Particular, *gen.* *του*, *dat.* *τῷ*
 Particularly, *μάλιστα*

- Partition, *δασμος*
 Partner, *σῶζυγος, δ, ἡ*
 Pass, to, *πάρειμι*
 Pass-death-against, to, *κατακρίνω θά-
νατον*
 Pass-life, to, *βιοτεύω, σω*
 Pass-out-of, to, *εκβαίνω*
 Pass-over, to, *παραίδομαι, ὥσομαι*
 Pass-through, to, *διαπρήσσω*
 Passage, *πάροδος, ἡ*
 Passing, a, *διάβασις, ιος, εως, ἡ*
 Passion, *θῦμὸς*
 Past, *γεγεννημένος, η, ου*
 Pasture, *νομὸς*
 Pasture, to, *νέμομαι*
 Pate, *κάρα, ἄτος, τὸ ; κάρη, τὸ*
 Paternal, *πατρῷος, α, ου*
 Paternal-land, *πατρὶς γαῖα, πατρίδος
γαῖας*
 Path, *ὁδὸς, ἡ ; κέλευθος, ἡ, plur. κέλευ-
θοι, α ; ατραπὸς, ἡ*
 Patroclus, *Πάτροκλος*
 Patron, *προστάτης, ου*
 Pausanias, *Πανσανίας, ου*
 Pause, to, *καταπαύω, σω*
 Pave, to, *στρώννυμι, στρώσω*
 Pawn, to, *ενεχυράζω, σω*
 Pay, *μισθὸς*
 Pay, to, *τίω, σω*
 Pay-back, to, *αμείβομαι, ψομαι*
 Pay-no-regard-at-all-to, *ὠραν ποιεῖσθε
μηδαμῶς*
 Pay-regard, to, *επιμέλομαι*
 Peace, *εἰρήνη, ης*
 Peace-maker, *εἰρηνοποιὸς*
 Pear, *ὄγχνη*
 Peculiar, *ίδιος, α, ου*
 Pedestrian, *πεζὸς, ἡ, δν*
 Pelasgians, *Πελασγοὶ, ὦν*
 Peleus, *Πηλεὺς, Att. ἑως, Ion. ἦος*
 Pellene, *Πελλήνη, ης*
 Peloponnesians, *Πελοποννήσιοι, ων*
 Penalty, *ζημία, ας*
 Penelope, *Πηνελόπεια, ας*
 Penetrate, to, *λεύσσω*
 Penetration, *μῆτις, ιος, ἡ*
 Penéus, *Πηνειὸς*
 Pensive, *ἀκίων, ουτος*
 Pentheus, *Πενθεὺς, ἑως*
 People, *λαὸς, Attic λεῶς ; ὄημος*
 Perceive, to, *δέρνω, ξω ; νοέω, ἦσω*
 Perfect, *τελής, εσσα, εν*
 Perfect, to, *τελέω, ἔσω*
 Perform, to, *ποιέω, ἦσω*
 Perhaps, *ίσως*
 Perianther, *Περιάνδρος*
 Pericles, *Περικλῆς, ἑους*
 Peripolium, *Περιπόλιον*
 Perish, to, *ἐρῶ*
 Perish-utterly, to, *διόλλυμαι, a. 2. m.
διωλόμην*
 Permit, to, *εἰδω, ἄσω*
 Perpetrate, to, *δράω, ἄσω*
 Perpetual, *συνεχῆς, ἐς*
 Perpetually, *συνεχῶς αἰεὶ*
 Perplexity, *ἀπορία, ας*
 Persevere, to, *διαμένω, ενῶ*
 Persevere-in, to, *έχομαι*
 Persian, *Περσικὸς, ἡ, δν*
 Persians, the, *Πέρσαι, ὧν*
 Persist, to, *διαγίνομαι, pf. pass. δια-
γεγένημαι*
 Person, *σῶμα, ατος*
 Person-who-knows, the, *ὁ ἐπιστάμε-
νος*
 Persons-of-like-age-with-himself, *ὁ-
μήλικες, ων*
 Persuade, to, *πείθω, σω*
 Persuasive, *πιθανὸς, ἡ, δν*
 Pest, *λοιγὸς*
 Pestilence, *λοιμὸς*
 Petition, to, *δέομαι*
 Phæacians, *Φαίᾱκες, ων*
 Phalerian, *Φαληρεὺς, ἑως*
 Phial, *φιάλη, ης*
 Philebus, *Φίληβος*
 Philemon, *Φιλήμων, ονος*
 Philip, *Φίλιππος*
 Philo, *Φίλων, νος*
 Philosopher, *φιλόσοφος*
 Philosophize, to, *φιλοσοφέω, ἦσω*
 Philosophy, *φιλοσοφία, ας*
 Phocæa, *Φωκαία, ας*
 Phocæans, *Φωκαῖες, ἑων*
 Phocian, *Φωκιὸς, ἡ, δν*
 Phocians, *Φωκῆες, ἑων*
 Phœbus, *Φοῖβος*
 Phœnician, fem., *Φοίνισσα, ης*
 Phœnicians, *Φοίνικες*
 Phronime, *Φρονίμη, ης*
 Phrygians, *Φρύγες, ων*
 Phrynichus, *Φρύνιχος*
 Phrynus, *Φρύνις, ιος*
 Pieces-of-meat, *κρέατα, contr. κρέα,
τὰ*
 Pierce, to, *τιτρώσκω, fut. τρώσω*

- Pieria, Πιερία, ας
 Pile-of-earth, χῶμα, ατος
 Pillage, to, διαρπάζω, σω
 Pillage-from, to, εκπέρθω, α. 2. εζέ-
 πραθον
 Pillar, κίων, ονος, ή
 Pilot, κυβερνήτης, ου
 Pindar, Πίνδαρος
 Pious, most, ευσεβέστατος, η, εν
 Pipe, αυλός
 Piræus, Πειραιεύς, έως, ώς, ό
 Pirene, Πειρήνη, ης
 Pisistratus, Πεισίστρατος
 Pit, βάραθρον
 Piteous, ελεήμων, ου
 Pitiless, νηλεής, ές
 Pittacus, Πίττακος
 Pitheus, Πιθηεύς, έως
 Pity, οίκτος
 Pity, to, οικτείρω, ερῶ
 Place, τόπος
 Place, to, τίθημι, fut. θήσω, α. 1. έθη-
 κα
 Place-down, to, τίθημι, θήσω, α. 2.
 έθην
 Place-mind-on, to, εφίεμαι
 Place-of-assembly, αγορά, ας
 Place-on, to, επιτίθημι, α. 2. επέθην
 Place-up, to, ανατίθημι
 Placed, to be, καθίστημι, pf. κατέστη-
 κα
 Plague, λοιμός, ου
 Plain, πέδον; πεδίον; δάπεδον
 Plaintiff, κατήγορος
 Plan, μηχανή, ης
 Plan, to, μηχανάομαι, ήσομαι; τεχνάο-
 μαι
 Plan-of-living, διαιτήματα, ων
 Platæa, Πλαταιαί, ων
 Platæans, Πλαταιέες, έων
 Plato, Πλάτων, ωνος
 Play, to, παίζω, έω, σω
 Play-on-the-pipe, to, σϋρίζω, γζω
 Plea, πρόφασις, εως, ιος, ή
 Pleasant, φίλος, η, ου
 Pleasantly, more, ηδιον
 Please, to, άνδάνω; αρέσκω
 Pleased, άσμενος, ης, εν; αρεσκόμενος
 Pleasure, ήδονή, ης
 Pleistarchus, Πλεισταρχος
 Plethrum, πλέθρον
 Plot, to, νεωτερίζω, σω
 Pluck, to, δρέπω, ψω
- Plunder, λεία, ας
 Plunder, to, σκυλεύω, σω
 Plunge-in-the-water, to, δύομαι
 Poem, ποίημα, ατος
 Poetry, ποίησις, εως, ή
 Point-of-the-spear, αιχμή, ης
 Point-out, to, σημαίνω, ανῶ
 Point-out-the-way, to, εξηγέομαι
 Poison, φάρμακον
 Political, πολιτικός, ή, όν
 Polity, πολιτεία, ας
 Polus, Πῶλος
 Polyclitus, Πολύκλειτος
 Polycrates, Πολυκράτης
 Polynices, Πολυνείκης, εος
 Pomp, πομπή, ης
 Poor, πένης, ητος
 Popular-party, δῆμος
 Porch, στοῦ, ας
 Porsenna, Πορσίνας, ου
 Portent, τεῖρος, εος
 Portheus, Πορθεύς, έως
 Possess, to, έχω, fut. έξω
 Possess, to, κεκτημαι, p. pass. of ταο-
 μαι
 Possessed-of, εκτημένος
 Possession, κτήσις, εως, ή
 Possessions, κτέατα, ων; κτήματα, ων
 Possible, it is, οἶόν τε εστί
 Post, τάξις, εως, ιος, ή
 Posterior, ὕστερος, α, ου
 Posterity, οψίγονοι
 Posture, έδρα, ας
 Potency, δυναστεία, ας
 Potent, δυνατός, ή, όν
 Pound, to, κατασώχω
 Pour, to, χέω, εύσω
 Pour-against, to, καταχέω, εύσω
 Pour-out, to, εκχύνω
 Pour-tears, to, δακρυχέω
 Pour-upon, to, επιχέω
 Poverty, πενία, ας
 Power, αρχή, ης, δυναμῖς
 Powerful, καρτερός
 Powerful, more, κρείττων, ου
 Powerful, most, κράτιστος, η, ου
 Powerfulness, σθένος, εος
 Powerless-against, ακρατής, ές
 Practise, to, ασκείω, ήσω
 Praise, έπαινος
 Praise, to, επαινέω, έσω
 Prate, to, λαλέω, ήσω
 Pray, to, λίσσομαι

- Pray-for, to, εὐχομαι, ξομαι
 Pray-over, to, ἐπεύχομαι, ξομαι
 Pray-to, to, εὐχομαι, ξομαι ; προσεύ-
 χομαι
 Prayer, εὐγμα, ατος ; εὐχη, ης
 Precede, to, φθάνω
 Prefect-of-the-village, κωμάρχης, ου
 Prefer, to, αἰρέομαι, α. 2. εἰλόμην
 Preparation, παρασκευή, ης
 Prepare, to, ἀρτέομαι, ἥσομαι
 Prerogative, γέρας, ατος, τὸ
 Present, α, δῶρον
 Present, (adj.) ὑπάρχων, ουσα, ου
 Present, to, δωρέομαι, ἥσομαι
 Present, to be, πάρεμι
 Preservation, σωτηρία, ας
 Preserve, to, σώζω, σω
 President, πρύτανις, εως
 President-of-the-senate, πρύτανις, εως
 Press, to, προσβιάζω, σω
 Press-violently, to, σκῆπτω, ψω
 Pressed-down, στειπτὸς, ἡ, ὄν
 Prettily, καλῶς
 Prevail, to, νικάω, ἥσω
 Prevent, to, κωλύω, σω
 Preventive, α, κώλυμα, ατος
 Prey, ἔλωρ, τὸ
 Prey, to, ληίζομαι, σομαι
 Priam, Πρίαμος
 Pride-oneself, to, φρονέω, ἥσω
 Priest, ἱερεὺς, Ion. ἱρεὺς, ἑως, ἥος
 Primitive, ἀρχαῖος, α, ου
 Prince, ἀναξ, ακτος
 Prisoner, αἰχμάλωτος ; δεσμώτης, ου
 Private, οἰκεῖος, α, ου
 Private, α, ιδιώτης, ου
 Private-citizen, ιδιώτης, ου
 Privilege, γέρας, ατος, τὸ
 Prize, γέρας, ατος, τὸ
 Probable, ἐπίδοξος, ου
 Proceed, to, πορεύομαι, σομαι
 Proceed-from, to, ἐκβαίνω, α. 2. ἐξέ-
 βην
 Proclaimed, I, προεἶπον
 Proconnesus, Προκόννησος, ἡ
 Procrastinate, to, μέλλω
 Procrastinator, αμβολιεργὸς ἀνὴρ
 Procure, to, πορίζομαι, σομαι
 Prodigy, τέρας, ατος, αος, τὸ
 Produce, to, τίκτω, fut. τέξω, α. 2.
 ἔτεκον
 Production, γόνος
 Profess, to, ὑπισχνέομαι, α. 2. ὑπεσ-
 χόμην
 Profession, τέχνη
 Profit, τὸ πλεῖον
 Profit, to, ονάω, ἥσω
 Profitable, χρηστὸς, ἡ, ὄν
 Profound, αἰπὺς, εἶα, ὄν
 Progress, to, χωρέω, ἥσω
 Prohibit, to, κωλύω, σω
 Prolong, to, μηκύνω, υνῶ
 Prometheus, Προμηθεὺς, ἑός
 Promise, to, ὑπισχνέομαι, α. 2. ὑπεσ-
 χόμην
 Promontory, ἄκρα, ας
 Prompt, ευτρεπής, ἐς
 Promptly, οτράλῃως
 Pronounce-against, to, καταγινώσ-
 κω, fut. καταγνώσω
 Proof, ἔλεγχος
 Propensity, επιθυμία, ας
 Proper, καθήκων, ἥκον
 Proper-time, ὥρα, ας
 Properly, ευπρεπῆως
 Property, βίος
 Prophecy, χρησμός
 Prophesy, to, προθεσπίζω, σω
 Propitious, ἴλαος, ου
 Proportion, λόγος
 Propose, to, τίθημι
 Propriety, μοῖρα, ας
 Proscute, to, διώκω, ξω
 Prosper, to, ευτυχεύω, ἥσω
 Prosper-abundantly, to, κάλλιστα
 πράσσω, ξω
 Prosperity, ευδαιμονία, ας ; —μοσύνη
 Prosperous, ευτυχής, ἐς
 Protagoras, Πρωταγόρας, ου
 Protect, to, στέγω, ξω
 Protection, επικούρημα, ατος
 Protest, to, φάσκω
 Proteus, Πρωτεύς, ἑως
 Proud, μεγάνωρ, ορ, gen. ορος (ā)
 Prove, to, αποδείκνυμι, fut. αποδείξω
 Proverb, παροιμία, ας
 Provide, to, προνοέομαι, ἥσομαι
 Provide-for, to, προνοέω, ἥσω
 Provided, (conj.) εἰ
 Provided-not, εἰ μὴ ; ἢ μὴ
 Provisions, σῖτα, ων
 Prowess, αλκή, ης
 Prudence, σωφροσύνη, ης
 Prudent, σόφρων, ου

Prudent, to be, σωφρονέω, ἦσω
 Psammenitus, Ψαμμήνιτος
 Public, πάνδημος, ον ; δημόσιος, α, ον
 Publish, to, κηρύσσω, ξω
 Puff-up, to, ογκώω, ὥσω
 Pull-back, to, αντισπάω, ἄσω
 Pump-out, to, ὑπεξαντλέω, ἦσω
 Pump-out-against, to, καταντλέω, ἦσω
 Punish, to, τιμωρέω, ἦσω
 Punishment, τιμωρία, ας
 Pupil, παίδευμα, ατος
 Pupil (of the eye), κόρη, ης
 Purchase, to, ωνέομαι, ἦσομαι
 Pure, ἀκρητος, ον
 Purify, to, καθαίρω, αρῶ
 Purple-garment, πορφυρεῖς, ἴδος, ἡ
 Purpose, ἐπος, εος
 Pursue, to, διώκω, ξω
 Pursuit, δίωξις, εως, ἡ
 Put, to, τίθημι, θήσω, ἔθην. Ionic τιθέω
 Put-an-end-to, to, διαπράσσω, ξω
 Put-by, to, μεθίημι, α. 1. μεθῆκα : πο-
 ἔτ. μεθέηκα
 Put-for-a-bait, to, δελεάζω, σω
 Put-forward, to, προβίβημι, α. 2.
 προὔβην
 Put-in-disorder, to, ταρασσω, ξω
 Put-off, to, αναβάλλομαι
 Put-on, to, δύομαι, σομαι ; εντίθεται,
 α. 2. ενεθέμην ; ενδύομαι, σομαι
 Put-round, to, αμφιέζω, ἔσω
 Put-to-death, to, πέφηνω
 Put-under, to, ὑποτίθημι, α. 2. ὑπέθην
 Put-up-with, to, εξανέχομαι, ἔζομαι
 Puts-me-out-of, εκπλήττει με
 Pylades, Πυλάδης, ου
 Pylos, Πύλος, ἡ
 Pyrrha, Πύρρα, ας

Q

Qualified, ἱκανός, ἡ, ὃν
 Quantity, πλῆθος, εος
 Queen, δέσποινα, ης
 Question, ἐρώτησις, εως, ἡ
 Question, to, ἐρομαι
 Quick, (living), διερος, ρά, ρον
 Quick, ωκός, εἶα, ὃ
 Quickly, ὦκα ; ταχέως
 Quickness, τάχος, εος
 Quiet, ἤκηλος, ον
 Quit, to, προλείπω
 Quiver, φρέτρα, ας

Quoit, δίσκος

R

Rabble, ὄχλος
 Race, γένος, εος
 Raft, σχεδία, ας
 Rage, οργή, ης
 Rage, to, βλεμεαίνω
 Rail-at, to, δεινάζω, σω
 Raiment, εἴματα, ων
 Rains, it, ὕει
 Raise, to, ὄρω, fut. ὄρσω
 Raise-against, to, ανταείρομαι
 Raise-up, to, ανορθόω, ὥσω
 Raise-yourself, to, εγείρομαι, α. 1.
 ηγειράμην
 Raised-dust, κονιορτός
 Rancour, κότος
 Rank, γένος, εος
 Ransom, ἀποκτον
 Rape, ἄρπαγή, ης
 Rapid, ὀβριμος, ον
 Rapidly, ταχέως
 Rapidly-bearing, κραιπνοφόρος, ον
 Rash, θρασύς, εἶα, ὃ
 Rashly, μασιδίως
 Rashness, αφροσύνη, ης
 Rather, μᾶλλον
 Rational, ἐμφρων, ον
 Rattle, to, βρέμω
 Rayage, to, ἀρπάζω, σω
 Rave, to, μαίνομαι
 Ravish, to, αἰρέω, α. 2. εἶλον
 Ray, ακτὴν, ἴνος, ἡ ; αυγή, ης
 Raze, to, αναιρέω, ἦσω
 Read, to, αναγινώσκω, fut. αναγνώσω
 Ready, ἔτοιμος, α, ον ; ἑτοῖμος
 Reality, ἔργον
 Really, ἡ
 Reap, to, εξαμᾶω, ἦσω
 Rear, νῶτος
 Reason, λόγος
 Reason, to, διαλέγομαι
 Reasonable, εἰκώς, νῆα, ὃς
 Reasonably, εἰκότως
 Reasoning, διανόησις, εως, ἡ ; διανθ-
 ἡμα, ατος
 Rebuke, to, ονειδίζω, σω
 Recede, to, καθυφίεμαι
 Receive, to, δέχομαι, ξομαι ; κομιζω
 Receive-from, to, αποδέχομαι
 Receive-into, to, εισδέχομαι, ξομαι

Receive-up, to, ὑποδέχομαι
 Recess, μυχὸς
 Recitation, ἀκροᾶσις, εως, ἡ
 Reckon, to, λογίζομαι, σομαι
 Recognize, to, γινῶμι, a. 2. ἐγνων
 Recoil, to, συγχωρέω, ἦσω
 Recollect, to, μνηνησκω
 Recompence, δίκη, ης
 Recompense, to, αμείβομαι, ψομαι
 Reconcile, to, διαλλάσσω, ξω
 Reconciliation, σύμβασις, ιος, ἡ
 Record, μνημόσυνον
 Record, to, μνημονεύω, σω
 Red-haired, πυρρότριχος, ον
 Redeem, to, πρίαμαι
 Reduce, to, παρίσταμαι, fut. παραστή-
 σομαι
 Reduce-to-ashes, φεψαλδω, ὥσω
 Reduce-to-slavery, to, ἀνδραποδίζω,
 σω
 Re-establishment, κατοίκισις, εως, ἡ
 Reflect, to, φρονέω, ἦσω
 Refuge, καταφυγή, ης
 Refuse, to, ἀναινομαι
 Refuse-obedience-to, to, ἀπιθέω, ἦσω
 Refute, to, ἐξελέγχω, ξω
 Regard, to, ἡγέομαι, ἦσομαι
 Regret, πόθος
 Regret, to be a, μεταμέλει, ἦσει
 Regret-the-loss-of, to, ποθέω
 Regulate, to, ρυθμίζω
 Reign, to, βασιλεύω, σω ; τυραννέω,
 σω
 Reign-over, to, ἀνάσσω, ξω
 Rein, χαλινὸς
 Reinforcement, επικουρία, ας
 Reinstate, to, ὀρθόω, ὥσω ; ἀνορθόω,
 ὥσω
 Reject, to, ἀποπέμπομαι
 Rejoice, to, γηθέω, ἦσω
 Rejoice-at, to, ἐπιχαίρω
 Rejoiced, to be, εὐφραίνομαι
 Rekindle, to, πειγείρω, ερῶ
 Relate, to, μῦθεομαι, ἦσομαι
 Relation, ἀγγελία, ας
 Relations, οἰκεῖοι
 Relatives, πηοί, ὦν
 Release, to, λύω, σω
 Relieve, to, λωφάω, ἦσω
 Remain, to, μένω, ἐνῶ, a. 1. ἐμείνα
 Remain-for, to, προσμένω, ἐνῶ
 Remain-in, to, ἐμμένω, -pf. ἐμμεμέ-
 νηκα

Remain-over, to, περίλειμι
 Remainder, λειπόμενον, ον (μέρος un-
 derstood)
 Remark, λόγος
 Remark, to, ἐπώ, a. 2. εἶπον
 Remarkable, ἐπίσημος, ον
 Remedy, ἄκος, εος
 Remember, to, μνάομαι, ἦσομαι
 Remembrance, μνήα, ας
 Remind, to, ἀναμνάω, ἦσω
 Remission, ἄφεσις, εως, ἡ
 Remit, to, ὑφίημι, fut. ὑφήσω
 Remotest, πύματος
 Remove, to, μετακινέω, ἦσω
 Remove, to, (neut.) μεθίσταμαι
 Rending, σχισμὸς
 Renown, κλέος, ἔεος, ἔους
 Renowned, ἐπίσημος, ον ; λόγιμος
 Repast, δόρπον
 Repay, to, ἀνταμείβομαι, ψομαι
 Repel, to, εἶργω, ξω
 Repent, to, μεταμέλομαι
 Repentance, μετάνεμος
 Reply, to, ἀποκρίνομαι, ινοῦμαι
 Report, φήμη, ης
 Report, to, ἀγγέλλω, ἐλῶ
 Report-from, to, ἀπαγγέλλω, ἐλῶ
 Reprehend, to, ἐλέγχω, ξω
 Reproach, ὀνειδος, εος
 Reproach, to, προσηλακίζω, σω
 Reproach-utterly, to, ἐνονειδίζω, σω
 Reproof, ψόγος
 Reprove, to, ἐπιτιμᾶω, ἦσω
 Reputation, δόξα, ης
 Repute, κῶδος, εος
 Request, to, χρήζω, σω
 Require, to, ὀέομαι, δεήσομαι
 Require-him-to-give-an-answer, to,
 προκαλεῖσθαι αὐτὸν
 Requires, it, δεῖ
 Requite, to, ἀποδίδωμι
 Rescue, to, ἀπαλλάσσω, ξω
 Rescue-from, to, ἐξερύω, σω
 Resentment, μῆνιμα, ατος
 Resist, to, ἀντέχω, a. 2. ἀντίσχω
 Resolute, θαρραλέος, α, ον
 Resolve, to, ψηφίζομαι, σομαι
 Resound, to, κλάζω, γζω
 Resources, χρήματα, ων
 Respect, to, τιμᾶω, ἦσω
 Respecting, (prep.) περὶ
 Resplendent, ἀγλαός, ον
 Responsible, ἀπεύθυνος, ον

Rest, the, οἱ λοιποὶ, τὰ λοιπὰ
 Rest, to, κάθημαι
 Rest-quiet, to, ησυχάζω, σω
 Resting-place, ἀνάπαυλα, ης
 Restore, to, ἀποδίδωμι, fut. ἀποδώσω,
 a. 2. ἀπέδωκ

Restrain, to, ἀπέχω, fut. ἀφέξω
 Rests-with, it, πέλει εν
 Retire, to, εἰκω, ξω
 Retire-from, to, ἀπανίστημι, a. 2.
 ἀπανέστην

Retire-upon, to, επαναχωρέω, ήσω
 Retreat, to, αναχωρέω, ήσω
 Retreat-from, to, αποχωρέω
 Retreat-privily, to, υποχωρέω, ήσω
 Retribution, δίκη, ης
 Return, νόστος
 Return, to, νοστέω, ήσω
 Return-an-answer, to, ἀντέπω, a. 2.
 ἀντείπον

Return-back, to, μδλω, a. 2. έμολον
 Return-from, to, απονοστέω, ήσω
 Reveal, to, δεικνυμι, fut. δείξω
 Revel, to, κωμάζω, σω
 Revelling, κώμος
 Revenge, to, τίω, σω
 Revenge-with, to, συμπορήσομαι, ξομαι
 Revere, to, σέβω
 Reverence, to, αιδέομαι, έσομαι

Review, to, σκοπέω
 Revile, to, λοιδορέω, ήσω
 Revolt, απόστασις, εως, ή
 Revolve, to, φρονέω, ήσω
 Reward, μισθός
 Rhadamanthys, 'Ραδάμανθυς, νος
 Rhetoric, ρητορικη, ης
 Rhetorical, ρητορικός, ή, ον
 Rhetorician, ρήτωρ, ορος
 Rich, πλούσιος, α, ον
 Rich, to be, πλουτέω, ήσω

Riches, χρήματα, ων
 Rid, to, ερημόω, ώσω
 Riddle, αίνιγμα, ατος
 Ride, to, ελαύνω, fut. ελάσω
 Rider, ίππεύς, έως
 Ridicule, to, κερτομέω, ήσω
 Ridiculous, γελοῖος
 Right (subst.) δίκη
 Right, δεξιός, ά, ον, δυ
 Right-hand, δεξιά, ας
 Rightful, ένδικος, ον
 Rightly, ορθώς

Ring, εακτέλιαν

Ripe, ώραῖος, α, ον
 Ripen, to, γηράσκω
 Rise, to, τέλλω, fut. τελώ
 Rise-up, to, ανίσταμαι
 Rise-up-against, to, ανίστημι, a. 2.
 ανέστην

Rising, ά, ανατολή, αντολή
 Rising-up, ανάστασις, εως, ιος, ή
 Risk, to, αναρρίπτέω, ήσω
 Rites, έντιμα, ων
 Rivairy, ζήλος
 River, ποταμός
 Road, οίμος, ό, ή
 Roam, to, αλάομαι, ήσομαι
 Roaring, βρόχιος, α, ον
 Roast, to, οπτάω, ήσω
 Rob, to, βιάομαι, άσομαι; αποσῦλάω
 Robber, κλώψ, ωπός; ληστής
 Robe, πέπλος

Robustness, ρώμη, ης
 Rock, πέτρα, ας; πέτρος, ον
 Rocky, πετρώτος, α, ον
 Rod, ράβδος, ή
 Roll, to, έλίσσω, ξω
 Roll-away, to, αλύσκω, ξω
 Romans, 'Ρωμαῖοι
 Roof, στέγη, ης
 Roof, to, ερέφω, ψω
 Root, ρίζα, ης
 Rope, σχοινίον

Rosy, ροδόεις, εσσα, εν
 Rot-off, to, αποσήπω, ψω
 Rotund, στρογγύλος, ον
 Rough, τραχύς, εια, υ
 Round, κυκλοτερής, ές
 Round, (prep.) αμφί
 Rouse, to, εγείρω, ερῶ
 Rout, τροπή, ης
 Rout, to, τρέπω, ψω
 Roving, α, αλητεία, ας; Dor. αλα-
 τεία, ας

Row, πρασιά, ας
 Row, to, ελαύνω
 Royal, βασιλεις, α, ον; Ion. ήϊος
 Rudder, πηδάλιον
 Rufus, 'Ροῦφος
 Ruin, άτη, ης (ά)
 Ruin, to, άλλνυμι, fut. ολίσω, a. 2.
 ώλον

Ruin-utterly, to, διόλλνυμι, fut. διολίσω
 Rule, ήγεμονία ας
 Rule, to, άρχω, ξω
 Rule-over, to, βασιλεύω, σω

Ruler, ἄρχων, οντος
 Ruminare, to, φράζομαι
 Rumor, λόγος
 Run, a, δρόμος
 Run, to, τρέχω. fut. θρέξω, a. 2. ἔδραμεν
 Run-a-risk, to, κινδυνεύω
 Run-away, to, αποδιδράσκω
 Run-before, to, προθεέσκω
 Run-by, to, παρατρέχω, a. 2. παρέδραμον
 Run-forth-to-help, to, βοηθέω
 Run-from, to, ὑπεκτρέχω, a. 2. ὑπέξεδραμον
 Run-into-danger, to, κινδυνεύω, σω
 Run-through, to, διατρέχω, a. 2. διέδραμον
 Ran-upon, to, κύρω, fut. κύρσω
 Rush, to, ὀρνυμαι
 Rush-forward, to, αἶσσω, ξω
 Rush-impetuously, to, ὀρμάσθαι, ἤσομαι
 Rush-on, to, εφορμάω, ἤσω
 Rush-through, to, διέσσω, ἄξω
 Rush-up, to, ἀνάσσω, ξω
 Rush-ye, σοῦσθε

S

Sacred, ἱερός, ἄ, ὄν; ἱρός, ἄ, ὄν; ἁγίος, α, ον
 Sacred-place, ἱερὸν
 Sacrifice, θυσία, ας
 Sacrifice, to, θύω, σω
 Sacrifice-for, to, προθύω, σω
 Sacrilege, ἱεροσυλία, ας
 Sad, λυγρός, ἄ, ὄν
 Sad, to be, δυσφρονέω, ἤσω
 Sadness, πένθος, εως
 Safe, ἀρτεμής, ἔς; σῶς
 Safe-guard, ἀμυντήριον
 Safely, οχυρῶς
 Safety, ἀσφάλεια, ας; σωτηρία, ας
 Said-he, ἦ δ' ἄς
 Sail, πλός, οὐς; gen. δου, οῦ
 Sail, to, πλέω, fut. πλεύσω
 Sail-down, to, καταπλέω, εὔσω
 Sail-from, to, ἐκπλέω, εὔσω
 Sail-into, to, εσπλέω, εὔσω
 Sail-out, to, ἐκπλώω, ὦσω
 Sail-through, to, διεκπλώω, ὦσω
 Sail-without, to, ἐκπλώω, ἔξω
 Sailing, a, πλός, οὐς; δου, οῦ

Sailing-round-the-enemy, a, περιπλοος, ους; δου, οῦ
 Sailing-through-the-enemy, a, διέκπλοος, ους; δου, οῦ
 Sailor, ναυβάτης, ου; ναύτης, ου; πλωτῆρ, ἥρος
 Saitian, Σαϊτικός, ἡ, ὄν
 Sake, χάρις, ιτος, ἡ
 Salamis, Σαλαμίς, ἴνος, ἡ
 Salt, ἅλς, gen. ἁλός, ὃ
 Salutation, πρόσφθεγμα, ατος
 Salute, to, ασπάζομαι, σομαι
 Salute-in-return, to, αντασπάζομαι, σομαι
 Same, αὐτός, ἡ, ὃ
 Samian, Σάμιος, α, ον
 Samos, Σάμος, ἡ
 Sand, ψάμαθος, ἡ
 Sanguinary, αἱματόεις, εσσα, εν
 Sardis, Σάρδεις, ὡν, ἑων, Ionic Σάρδεις, ἑων
 Satisfied, to be, χορτάζω, σω
 Satisfy, to, ἀρκέω, ἔσω
 Satrap, σατράπης, ου
 Saturn, Κρόνος
 Saturn, the son of; Κρόνιδης
 Save, (prep.) πλὴν
 Save, to, σώζω, σω
 Save-from, to, ἐκσώζω, σω
 Savor, to, ὀζω
 Saw-asunder, to, πρίω, σω
 Saw-off, to, ἐκπρίω, σω
 Say, to, λέγω, ξω; ἔπω, a. 2. εἶπον
 Say-against, to, κατέπω, a. 2. εἶπον
 Say-among, to, ἐνέπω, poet. ἐννέπω
 Say-of, to, λέγω, ξω
 Say-out, to, ἐξέπω, a. 1. ἐξεῖπα
 Say-over, to, ἐπιλέγω, ξω
 Saying, φήμη, ης
 Sermanandrius, Σκαμάνδριος
 Scarcely, μόλις
 Scarcity, σπάνις, εως, ἡ
 Scarcity-of-provisions, σῖτοδεία, ας
 Scatter, to, σκορπίζω, σω
 Sceptre, σκῆπτρον
 Science, μάθημα, ατος
 Scorn, λώβη
 Scull, κρᾶνιον
 Scylla, Σκύλλα, ης
 Scythian, Σκυθικός, ἡ, ὄν
 Scythian, a, Σκύθης, ου; pl. Σκυθαί, ὄν, Ion. ἑων
 Sea, θάλασσα, ης; θάλαττα, ης; πόντος

- Sea-fight, ναυμαχία, ας
 Seal, to, σφραγίζω, σω
 Search, to, ερευνάω, ήσω
 Search-out, to, εξιστορέω, ήσω
 Season, καιρός
 Seat, έδρα, ας ; θάκος (ā)
 Second, δεύτερος, α, ον
 Secure, ασφαλής, ές ; comp.—έστε-
 ρος, α, ον
 Securely, ασφαλώς
 Security, ασφάλεια, ας
 Sedition, σπάσις, ιος, εως, ή
 See, to, βλέπω, φω
 See-clearly, to, διαβλέπω, ψω
 See-in, to, ενοράω, άσω
 See-into, to, εισείδω, α. 2. είσιδον
 See-to, to, προσείδω, α. 2. πρόσιδον
 Seed, σπέρμα, ατος
 Seek, to, ζητέω, ήσω
 Seek-for, to, δίζημαι
 Seem, to, δοκέω, δοκήσω and δόξω
 Seem-like, to, είκω, ξω, pf. mid.
 οϊκα, έοικα
 Seer, χρησμολόγος
 Seize, to, άρπάζω, σω
 Seize-down-upon, to, καταλαμβάνω,
 α. 2. κατέλαβον
 Seize-on, to, αίρέω, ήσω, α. 2. είλον
 Seize-upon, to, επιλαμβάνω
 Seizure, άρπαγή, ης
 Self, αντώς, α, ό
 Self-conceit, καταφρόνησις, εως, ή
 Sell, to, πωλέω, ήσω
 Selves, αυτοί
 Semele, Σεμέλη, ης
 Semiramis, Σεμίραμις
 Senate, βουλή, ης
 Senate-house, βουλευτήριον
 Send, to, πέμπω, ψω
 Send-a-herald, to, επικηρυκεύομαι, εύ-
 σομαι
 Send-away, to, αποπέμπω, ψω ; απο-
 στέλλω, ελῶ
 Send-away-from, to, αποστέλλω, ελῶ
 Send-away-privately, to, ύπεκπέμπω,
 ψω
 Send-back, to, μεθίημι, pf. μεθήκα,
 poët. μεθέηκα
 Send-from, to, εκπέμπω, ψω
 Send-off, to, αποπέμπω, ψω ; εκπέμπω,
 ψω
 Send-out, to, αφίημι, fut. αφήσω
 Send-with, to, συμπέμπω, ψω
 Sense, φρένες, ὦν, αῖ
 Sensible, more, συνετώτερος, α, ον
 Sentence, ψήφος, ή
 Separate, to, χωρίζω, σω
 Sepulchre, τάφος
 Serious, to be, κατασπουδάζομαι, σομας
 Serpent, όφεις, εως, ό
 Servant, θεράπων, οντος
 Servants, θεραπεία, ας
 Serve, to, λατρεύω, σω
 Serve-in-the-army, to, στρατεύομαι,
 σομαι
 Service, δουλεία, ας
 Serviceable, επιτήδειος, α, ον
 Servile, δούλιος, α, ον
 Servitude, λατρεία, ας
 Sesostris, Σίσωστρις, ιος
 Set (as the sun), to, κατάδύμι, α. 2.
 κατάρδυν
 Set-fire-to, to, πρήθω, σω
 Set-hand-to, to, επιχειρέω, ήσω
 Set-his-mind-on, to, επιβάλλομαι
 Setting, δύσις, εως, ή
 Settle, to, καταλύω, σω
 Seven, έπτά
 Seven-and-twenty-times-as-much-
 as, έπτακαιεικοσαπλάσιος, α, ον
 Seven-hundred, έπτακόσιοι, αι, α
 Seventh, έβδομος, η, ον
 Seventy, έβδομήκοντα
 Sever, to, διουρίζω, σω
 Severe, βαρὺς, εἶα, ὃ
 Shade, to, καλύπτω, ψω
 Shade-over, to, καταστέφω
 Shades, νεότεροι
 Shadow, to, σκιάζω, σω
 Shady, σκιερὸς, α, ὃν
 Shake, to, σείω, σω
 Shame, αισχύνη, ης
 Shameful, αισχρὸς, α, ὃν ; superl. αἰ-
 σχιστος, η, ον
 Share, to, μετέχω, fut. μεθήξω
 Sharp, οξύς, εἶα, ὃ
 Sharp-mouthed, οξύστομος
 Sharpen, to, θήγω, ξω
 Sharply, επιζαφελώς
 Shave-the-head, to, κείρομαι
 She, ήδε, gen. τῆσδε
 She-who-reigned, ή άρχασα
 She-who-was-queen, ή γενομένη βα-
 σίλεια
 She-would-not-be-glad, οὐ κεν κεχά-
 ροιτο

Shear-off, to, ἀποκείρω, ἐρῶ
 Shed, to, χεύω, σω
 Shed-tears, to, δακρυῤῥοίω, ἥσω
 Sheep, πρόβατον
 Sheltered, ἀνήμερος, ον
 Sheltering, α, σκέπασμα, ατος
 Shepherd, ποιμὴν, ἐνος
 Shield, ἀσπίς, ἰδος, ἥ; σάκος, εος
 Shine, to, λάμπω, ψω
 Shine-out, to, ἐκλάμπω, ψω
 Ship, ναῦς, gen. νᾶς, Att. νεὺς, Ion.
 νηὺς, ἥ

Ship-building, (adj.) ναυπηγικός, ὄν
 Shoes, ὑποδήματα, ὦν
 Shoot, to, τοξεύω, σω
 Shooting, ἐφεις, εως, ἥ
 Shore, θιν, ἴνδς, ὀ, ἥ
 Short, ὀλίγος, η, ον
 Short-cloak, χλανίδιον
 Short-of, to be, δεῖω, ἥσω
 Shoulder, ὤμος
 Shout, α, βοή, ης
 Shout, to, κελαδέω
 Shout-out, to, κλάζω, γζω
 Shouting, α, κραυγή, ης
 Shove, to, ελασάσκω
 Show, θεωρία, ας
 Show, to, δηλώω, ὦσω
 Show-clearly, to, αποδείκνυμι, εἰζω
 Show-down, to, καταδείκνυμι, εἰζω
 Show-the-way, to, ἡγέομαι, ἥσομαι
 Shower, ἔδωρ, ατος, τὸ
 Shower-of-snow, νιφετὸς
 Shrill-voiced, λιγύφθογγος, ον
 Shudder, to, σίβομαι
 Shudder-at, to, ταρβέω
 Shut-in, to, ἐγκλείω, σω
 Shut-in-together, to, συνειλέω, ἥσω
 Shut-out, to, αποκλείω, σω
 Shut-up-together, συγκληῖζω, σω, α. 1.

συνεκλήϊσα
 Shutting, α, ἀπὸκλεισις, εως, ἥ
 Sicily, Σικελία, ας
 Sicinnius, Σικίνιος
 Sick, to be, νόσσω
 Sickness, νόσος, ἥ
 Sicyonians, Σικυνῶνιοι
 Siege, πολιορκία, ας
 Sight, α, θέαμα, ατος
 Sign, σημείον; σημά, ατος
 Signify, to, σημαίνω, ανῶ
 Silent, ἀέων, masc. and fem.
 Silent, to be, σιγάω, ἥσω

Silently, σίγα
 Silly, φλαῦρος, α, ον
 Silver, ἀργύριον; ἀργυρος
 Silver, (adj.) ἀργυρεός, α, ον
 Similar, ὅμοιος, α, ον
 Simmias, Σιμμία, ου
 Simplicity, ἀφέλεια, ας
 Sin, ἁμαρτία, ας
 Sin, to, ἁμαρτάνω, fut. ἁμαρτήσω, α. 2.
 ἥμαρτον
 Sin-thoroughly, to, εξαμαρτάνω
 Since, ἐπεὶ
 Since-indeed, ἐπειδὴ
 Sinful, ἀλιτήριος, α, ον
 Sing, to, αείδω, σω; ᾄδω, σω
 Sing-of, to, ᾄδω, fut. ᾄσω, with an
 accus.
 Singer, αοιδός
 Singing, (subst.) αοιδή, ης
 Single, ἓς, α, ον
 Sink, to, καταδύω, σω
 Sinner, ἁμαρτωλός
 Sinope, Σινώπη, ης
 Sister, ἀδελφή, ης; ξύναιμος
 Sit, to, ἕζομαι; ἤμυι; θάσσω
 Sit-at, to, πρόσσημαι
 Sit-down, to, καθέζομαι; καθίζω
 Sit-upon, to, ἐφῆμαι
 Six, ἕξ
 Six-hundred, ἑξακόσιοι, αι, α
 Sixteen, ἑκατάδεκα
 Sixth, ἕκτος, η, ον
 Sixtieth, ἑξηκοστὸς, ἡ, ὄν
 Sixty, ἑξήκοντα
 Size, μέγεθος, εος; Ionic μέγαθος, τος
 Skilful, τεχνικός, ἡ, ὄν
 Skill, ἐμπειρία, ας
 Skilled, ἱδρις
 Skilled-in, ἐπιστήμων, ον
 Skin, χροῦς, οὸς, ὀ
 Skip, to, σκιρτάω, ἥσω
 Skulk, to, μιμνάζω
 Slacken, to, ἀνίημι, fut. ανήσω
 Slaughter, σφαγή, ης
 Slave, δμῶς, ὠδς, ὀ; δοῦλος; ἀνδράπα-
 δον
 Slavery, δουλεία, ας
 Slay, to, σφάζω, ξω, ἐσφαχα, ἐσφα-
 γον
 Slay-utterly, to, εξεναρίζω, ξω
 Sleep, ὕπνος
 Sleep, to, καθεύδω; εὔδω
 Sleepless, ἀϋπνος, ον

- Slender, λεπτός, ἡ, ὄν
 Slight, βραχύς, εἶα, ὁ
 Slow, κακός, ἡ, ὄν
 Slower, βράσσων, ὄν
 Slowly, βραδέως
 Slumber, to, καθεύδω
 Small, ολίγος, ἡ, ὄν ; μικρός, ὁ, ὄν
 Small-buckler, πέλις, ἡς
 Smell, a, ὀσμὴ, ἡς
 Smell, to, ὀζω, impf. ὠζον, Dor. ὠσ-
 δον, i. e. ὠδσον, fut. ὀζήσω
 Smerdis, Σμέρδης, ἰος
 Smile, to, μειδάω, ἡσω
 Smite, to, θείνω, ἐνῶ
 Smoke, καπνός
 Smoke, to, καπνόομαι
 Smooth, λευρός, ὁ, ὄν
 Snare, δόλος
 Snatch, to, ἐξαργύζω, σω
 Snatch-away, to, αναργύζω, σω
 Snow, χιών, ὄνος, ἡ
 So, ὥς, ὡς
 So-as, ὥστε
 So-far, ἐς τόσονδε
 So-far-as, τόσον ὅσον
 So-great, τοσοῦτος, αὐτῇ, οὗτο or οὗ-
 τον ; τωσάδε, ἡδε, ἔνδε
 So-greatly, οὕτως ; τόσον
 So-little, τοσοῦτος, τοσαύτη, τοσοῦτον
 So-long, τέως
 So-many, τόσος, ἡ, ὄν
 So-much, τοσοῦτον ; τοσοῦτω
 So-much-as, οὐ τὸ πλεον ἀλλὰ
 So-slight, τοσοῦτος, ἡ, ὄν
 So-that, ὥστε
 So-that-it-was astonishing, εἰς ἐκπλη-
 ξιν
 So-that-she-shall-not-kill, τὸ μὴ κτεῖ-
 ναι
 So-that-they-rendered-them-inca-
 pable, ὥστε ἐκείνους ἀπεστερηκέναι
 Sober, to be, νήφω, ψω
 Socrates, Σωκράτης, οὐς, acc. εα, ἡν,
 voc. ες
 Soft, ἀπαλός, ἡ, ὄν
 Sogdiani, Σογδιανοί
 Sojourn, to, ἐπιδημέω, ἡσω
 Sojourner, ἐποικος
 Solace, παραμύθιον (ῥ)
 Soldier, στρατιώτης, οὐ, ὁ
 Solemn, σερνός, ἡ, ὄν
 Solon, Σόλων, ὄνος
 Solve, to, διέπω, a. 2. διεῖπον
 Some, τις, τι, gen. τινος, ἔνιος
 Some-one, τις, τι, gen. τινος
 Some-particular-person, δεῖνα, gen.
 δεῖνα, δεινατός, δεῖνος
 Some-time-ago, ἐκ πολλοῦ, i. e. χρό-
 νου
 Somewhere, που
 Somewhither, ποι
 Son, παῖς, παιδός ; υἱός ; τέκνον
 Son-of-Æacus, Αἰακίδης, οὐ
 Son-of-Melanippus, Μελανιππίδης, οὐ
 Son-of-Saturn, Κρονίδης, ὄν ; Κρο-
 νίων
 Son-of-Tydeus, Τυδείδης, οὐ
 Song, αοιδῇ, ἡς
 Soon, τάχα
 Sooner-than, πρό
 Soothe, to, θείλω, ξω
 Soothsayer, μάντις, ἐως, ὁ
 Sooty, αιθαλόεις, ὅσσα and οὐσσα, ἐν
 Sophist, σοφιστής, οὐ
 Sophocles, Σοφοκλῆς, ἐως
 Sorrow, αλγηδών, ὄνος, ἡ
 Sorrow-enduring, ταλαίπωρος, ὄν
 Sorrowful, πενθικῶς ἔχων
 Sorry, λυπρός, ὁ, ὄν
 Sort, εἶδος, ἐως
 Soul, ψυχῇ, ἡς
 Sound, βοῇ, ἡς
 Sound, to, κτυπέω, ἡσω
 Sounding-under-the-tread-of-hor-
 ses, ἱππόκροτος, ὄν
 South, μεσημβρία, ας
 Sovereign, δεσπότης, ὄν
 Sovereignty, τυραννίς, ἰδος, ἡ
 Sow, ὤς, gen. ὤος
 Sowing, a, σπóρος
 Space-between-the-armies, μεταίχ-
 μιον
 Spare, to, φείδομαι, σομαι
 Sparta, Σπάρτη, ἡς
 Speak, to, λέγω, ξω
 Speak-against, to, κατερεῖν
 Speak-among, to, μεταυδάω, ἡσω
 Speak-badly-of, to, κακολογέω, ἡσω
 Speak-first, to, προαγορεύω, σω
 Speak-forth, to, προαγορεύω, σω
 Speak-ill-of, to, κακῶς λέγω
 Speak-in answer, to, ἀντιφωνέω. ἡσω
 Speak-of, to, λέγω, ξω, with acc.
 Speak out, to, αὐδάω, ἡσω
 Speak-to, to, αὐδάω, ἡσω
 Speak truth, to, αληθεύω, σω

- Speak-well-of, to, *εὐλογέω, ἦσω*
 Speak-with, to, *διαλέγω*
 Speaker-of-good-tidings, *εὐφημος, ον*
 Speaking-the-same-language-with, *ὁμόγλωσσος, ον*
 Spear, *ἔγχος, εος; εγχείλα, ας*
 Spear-bearer, *δορυφόρος*
 Speciously, *καλῶς*
 Spectacle, *θέα, ας*
 Spectator, *θεατής, οὔ*
 Speculate-on, to, *σκέπτομαι, ψομαι*
 Speech, *λόγος*
 Speed, *σπουδή, ἥς*
 Speed, to, *επείγομαι*
 Speediest, *τάχιστος, η, ον*
 Speedily, *καρπαλίμως*
 Spend, to, *αναισιμῶ, ὥσω*
 Spend-one's-youth-among, to, *συ-
καθηβάω, ἦσω*
 Spirit, *θῦμς*
 Spit, to, *αποπτύω, ὥσω*
 Spite, *μῆνιμα, ατος*
 Spleen, *σπλήν, ηνός, ὁ*
 Splendid, *φαινός, ἡ, ὄν*
 Splendidly, *πλουσίως*
 Splendor, *φέγγος, εος*
 Split, to, *διαιρέω, α. 2. διεῖλον*
 Spoil, to, *αποβραίω, σω*
 Spoils, *ἐνάρα, ων*
 Sponge, *σπόγγος*
 Spontaneous, *αὐτόματος, ον*
 Spouse, *νύμφη, ἥς*
 Sprain, *σπασμα, τὸ*
 Spring, a, *κρήνη, ἥς*
 Spring, the, *ἔαρ, ρος; ἦρ, ρος, τὸ*
 Spring, to, *γίνομαι, α. 2. εγενόμην*
 Spring-in, to, *εμφύω, ὥσω, ἐμπέφυκα*
 Spring-from, to, *ἐκγίνομαι, α. 2. ἐξε-
γενόμην*
 Spring-up, to, *φύω, σω*
 Sprinkle, to, *πάσσω, ἄσω*
 Spun-threads, *νήματα, ων*
 Spurious, *σκότιος, α, ον*
 Spy, *κατάσκοπος*
 Stable-horse, *στατὶς ἵππος*
 Stadium, *στάδιον; στάδιος*
 Stag, *ἐλαφος*
 Stake, *σταυρός*
 Stall, *σταθμός*
 Stand, to, *ἵστημι, pf. ἕστακα, α. 2.
ἑστην, fut. mid. στήσομαι, pf. ποῆτ.
part. ἑστώς, ὢτος*
 Stand against, to, *ὑπομένω, ἐνῶ, Ionic
ἐνέω*
- Stand-away, to, a, 2. *ἀπέστην*
 Stand-by, to, *παρίστημι*
 Stand-off, to, *ἀφέστημι*
 Stand-over-against, to, *ανθίστημι, α.
2. ἀντίστην*
 Stand-round, to, *αμφίστημι, α. 2. αμ-
φίστην*
 Stand-round-about, to, *περίστημι, α.
2. περιέστην*
 Stand-up, to, *ανίστημι, α. 2. ἀνέστην*
 Stand-up-above, to, *ὑπανίσταμαι*
 Star, *άστρον*
 State, *πολιτεία, ας*
 State-of-living, *βίος*
 Statement, *ῥήματα, ων, τὰ*
 Statuary, *ανδριαντοποιία, ας*
 Statue, *άγαλμα, ατος*
 Stay, to, *μένω, ἐνῶ*
 Staying, a, *μονή, ἥς*
 Steady, *βέβαιος; α, ον*
 Steal, to, *κλέπτω, ψω*
 Steel, *χάλυψ, υβος, ὁ*
 Steer, to, *κυβερνάω, ἦσω*
 Stern, *πρύμνα, ἥς*
 Still, (adv.) *ἔτι; νῦν*
 Still, to be, *σιωπάω, ἦσω*
 Stimulate, to, *οξύνω, ννῶ; παροξύνω*
 Sting, *κέντρον*
 Stir-up, to, *εγείρω, ἐρῶ*
 Stolen, *κλοπαῖος, α, ον*
 Stone, *λίθος; λίᾱς, ἄαος, ὁ*
 Stone, (adj.) *λίθινος, η, ον*
 Stone, to, *λιθάζω, σω*
 Stone-downright, to, *καταπετρόω, ὥσω*
 Stone-to-death, to, *καταλέω, σω*
 Stool, *θρήνυς, υος, ὁ*
 Stop, to, *επισχέω*
 Storm, *θύελλα, ἥς*
 Storm-at, to, *βροῦδομαι, ὥσομαι*
 Stormy, *συσχείμερος, ον*
 Stout-hearted, *ταλακάρδιος, ον*
 Straight, *ευθύς, εῖα, ὃ*
 Strange, *ἀλλόθροος, ον*
 Stranger, *ξένος*
 Strangury, *στραγγουρία, ας*
 Stratagem, *βούλευμα, ατος*
 Stream, *ρεῖθρον; ῥέεθρον; ῥοά*
 Street, *αγυιά, ᾱς*
 Strength, *βία, ας; μένος, εος*
 Strenuous, *θοῦρις, ιδος (fem.)*
 Stretch-against, to, *αντιτείνω, ἐν*
 Stretch-at-length, to, *τείνω, ἐνῶ*
 Stretch-forth, to, *εκτείνω, ἐνῶ*
 Stretch-forward, to, *οριγνόμεαι*

Stretch-out, to, τανύω, ὥσω
 Strife, ἔρις, ἰδος, ἰος, ἥ
 Strike, to, τύπτω, ψω
 Strike-to, πλησσω, 2 aor. to strike
 the body, ἐπληγον; the mind, ἐπλά-
 γον.
 Strike-with, to, ξυμβάλλω, αλῶ
 Strip, to, μουνύω, ὥσω
 Strip-of, to, στερεῶ, ἦσω and ἔσω
 Strip-off, to, ἐκδύω
 Strive, to, ἐρίζω, σω
 Stroke, πληγή, ἥς
 Strong, ισχυρὸς, ἂ, ὄν
 Strong, to be, ισχύω, ὥσω
 Struggle, ἀέθλος
 Struggle, to, ἀεθλέω; ἀεθλεύω; πα-
 λαίω, σω
 Study, to, ἐκμελετάω, ἦσω
 Stuffing, πῖλος
 Stupid, τεθηπῶς, ὕψα, ὄς
 Subdue, to, δαμάω, ἄσω
 Subdued-by, ἦσσαν
 Subject, (adj.) ὑπήκοος, ὄν
 Subject, to, καταστρέφωμαι, ψομαι
 Subjugate, to, χειρόω, ὥσω
 Subjugation, καταδουλώσεις, εως, ἥ
 Sublime, αἰπὺς, εἶα, ὃ
 Submit, to, ὑπακούω, οὐσω
 Subsequently, εἶτα
 Substance, οὐσία, ας
 Subtract, to, ἀποαιρέωμαι
 Succeed, to, πράσσω εὖ
 Succeed-to, to, διαδέχομαι
 Successes, τὰ κατωρθωμένα
 Succession, διαδοχή, ἥς
 Successory, διάδοχος, ὄν
 Succour, ἀρωγή, ἥς
 Succour, to, βοηθῶ, ἦσω
 Such, τοιοῦτος, τοιαύτη, τοιοῦτο Or τοι-
 οῦτον; τοιόσδε, ἥδε, ὅνδε
 Such-a-pass, τοιοῦτο
 Such-as, οἷος, α, ὄν
 Sudden, αἰφνίδιος, α, ὄν
 Suddenly, αἰψα
 Sue, to, διώκομαι, ξομαι
 Suffer, to, πάσχω, fut. παθήσω, fut.
 mid. πείσομαι, α. 2. ἐπαθον, pf. mid.
 πέπονθα, πέποσθα
 Suffer-long, to, μακροθυμέω, ἦσω
 Suffer-me-to-cast-out, ἄφες ἐκβάλω
 Suffering, πάθος, εως; πάθημα, ατος;
 πένθος, εως
 Sufficient, ἀρκίος, ὄν

Sufficiently, ἀποχρῶντως; ἱκανῶ
 Suggested, διδακτὸς, ἥ, ὄν
 Suggestion, νοουθένμα, ατος
 Suit, to, ἀρμόττω, ὥσω
 Suitable, most, ὠφελιμώτατος, η, ὄν
 Suitably, εἰκότως
 Suitor, μνηστήρ, ἥρος, ὃ
 Sullen, σιωπηλὸς, ἥ, ὄν
 Sum-up, to, συλλαμβάνω, α. 2. συνέ-
 λαβον
 Summarily, συλλήβδην
 Summer, θέρος, εως
 Summing-up-all-together, συνελών
 Summit, στεφάνη, ης
 Sun, ἥλιος
 Sundry, πολύτροπος, ὄν
 Sunless, ἀνήλιος, ὄν
 Superfluity, τὰ περιττὰ
 Superfluous, περιττὸς, ἥ, ὄν
 Superintend, to, ἐπιστατέω, ἦσω
 Superior, καθυπέρτερος, ὄν
 Superior-to, κρείσσων, ὄν
 Superior-to, to be, περιείμι
 Superior-to-our-enemies, ἀμείνους
 τῶν πολεμίων
 Supervise, to, ἐπισκοπέω
 Supine, ῥάθυμος, ὄν
 Suppliant, ἱκέτης, ὄν
 Supplicate, to, ἱκνέομαι
 Supplication, λιτή, ἥς
 Supply, to, πορίζω, σω
 Support, τροφή
 Support, to, βόσκει
 Supporter, προστάτης, ὄν
 Suppose, to, δοκέω, ἦσω
 Suppress, to, σιγάω, ἦσω
 Supreme, ὑπέρτατος, η, ὄν
 Sure, σαφής, ἔς
 Surely, ὁδῶ
 Surfeit, πλησμονή, ἥς
 Surpass, to, ὑπερβάλλω, perf. ὑπερβέ-
 βληκα
 Surpass-in-beauty, to, καλλιστεύομαι,
 σομαι
 Surprising, θαυμάσιος, α, ὄν
 Survey, σκέψις, εως, ἥ
 Survey, to, θεωρέω, ἦσω
 Survive, to, λείπομαι, ψομαι
 Suspect, to, οἶμαι; ὑποπτεύω
 Suspend, to, κρεμάω
 Suspicious, ὑποπτος, ὄν
 Suspicious-of, to be, ὑπονοέω, ἦσω
 Sustain, to, βαστάζω, σω

Swallow, α, χάσμημα, ατος
 Sway, to, ανάσσω, ξω
 Swear, to, ὀμνῶμι, fut. ὀμόσω; ὀμνύω
 Swear-by, to, ὀμνύμι
 Sweat, to, ιδρώω
 Sweet, γλυκερὸς, ἂ, ὄν
 Sweeter, γλυκίων, ον
 Sweetly, ἡδέως
 Swift-of-the-sea, κλύδων θαλάσσιος
 Swift, τοῦς, ἂ, ὄν; ταχὺς, εἶα, ὄ
 Swiftmess-of-foot, ποδώκεια, ας
 Swine, ὕες, ὦν
 Sword, ξίφος, εος
 Syennesis, Συεννεσίς
 Syracusans, Συρακοῦσιοι
 Syracuse, Συράκουνσαι, ὦν
 Syria, Συρία, ας
 Syrians, Σύριοι
 System-of-arming, ὅπλις, εως, ἡ

T

Table, τράπεζα, ης
 Tablet, δέλτος, ἡ
 Tail, ουρᾶ, ᾤς
 Take, to, λαμβάνω, fut. λήψομαι, α. 2.
 ἔλαβον
 Take-a-blessing, χαῖρε
 Take-a-part, to, κοινωνέω, ἦσω
 Take-a-station, to, αὐλίζομαι, σομαι
 Take-alive, to, ζωγρέω, ἦσω
 Take-an-oath, to, ὀρκωμοτέω, ἦσω
 Take-aside, to, παραιρέω, ἔσω
 Take-away, to, ἀπαίρω, fut. ἀπαρῶ
 Take-away-one's-self, to, ἀπαλλασ-
 σομαι
 Take-away-from, to, ἀπαυράω, ἄσω
 Take-care, to, φροντίζω, σω
 Take-courage-with - regard - to, to,
 θαρσέω
 Take-from, to, ἀφαιρέω, α. 2. ἀφεί-
 λων
 Take-hold-of, to, λαμβάνω, fut. λή-
 ψομαι, pf. εἰληφα, α. 2. ἔλαβον
 Take-ill, to, δυσχεραίνω, ανῶ
 Take-in-hand, to, εγχειρέω, ἦσω
 Take-notice, to, κατανοέω, ἦσω
 Take-notice-of, to, καταμανθάνω, κα-
 ταμαθήσω
 Take-off, to, αἰρέω; ἀναιρέω, ἦσω
 Take-place, to, συμβαίνω, fut. συμβή-
 σω, α. 2. συνέβην
 Take-the-votes-of, to, επιψηφίζω, σω

Take-their-rise, they, ἀρχονται
 Take-up, to, αναλαμβάνω
 Take-vengeance-on, to, τίω, σω
 Taken-captive, to be, α. 2. ἄλῶναι,
 fut. ἀλώσεσθαι. They were taken-
 captive, ἤλωσαν
 Taken-in-the-act, to be, ἀλίσκομαι
 Taking, α, ἄλωσις, εως, ἡ
 Talent, τάλαντον
 Talk, to, λέγω, ξω
 Talk-freely, to, παρῥησιάζομαι, σομαι
 Talk-nonsense, to, φλυᾶρέω, ἦσω
 Talthybius, Ταλθύβιος
 Talus, Τάλος
 Tamarisk, μυρίκη, ης
 Tame, to, δαμνάω, fut. δαμάσω, α. 2.
 ἔδαμον
 Tanagra, Τανάγρα, ας
 Tapestry, τάπης, ητος, ὄ
 Tarentines, Ταραντῖνοι
 Targeteer, τοξοτῆς
 Tarquin, Ταρκύνιος
 Tarry, to, διατρίβω, ψω
 Taste, to, γεύομαι, σομαι
 Taught, δεδαημένος, η, ον
 Taunt, to, σκώπτω, ψω
 Tax, φόρος
 Teach, to, διδάσκω, ξω
 Teacher, διδάσκαλος, ὄ, ἡ
 Tear, δάκρυον
 Tear-in-pieces, to, διασπᾶω
 Teem, to, βρίθομαι
 Tegeetans, Τεγεῆται, ὦν
 Telemachus, Τηλέμαχος
 Tell, to, φράζω, σω
 Tellus, Τέλλος
 Temper, φύσις, ιος, εως, ἡ
 Temperate, επιεικής, ἐς
 Tempest, χειμῶν, ὦνος, ὄ
 Temple, ναὺς, ἰον, νηὸς
 Temple (of the head), κόρρη, ης
 Temple-of-Juno, Ἑραῖον
 Temple-robber, ιεροσύλος
 Temporary, πρόσκαιρος, ον
 Ten, δέκα
 Ten-thousand, μύριοι, αι, α
 Ten-thousand, α, μυριάς, ἄδος, ἡ
 Ten-thousandth, μῦριοστὸς, ἡ, ὄν
 Tend, to, στείχω, ξω
 Tendency, επιθυμία, ας
 Tenedos, Τένεδος, ἡ
 Tent, σκηνή, ης
 Tenth, δέκατος, η, ον

- Terminate (a war), το, διαπολεμέω
 Termination, τελευτή, ἡς
 Terrible, δεινός, ἡ, δὲν
 Terrify, το, εκφοβέω, ἡσω
 Territory, χώρα, ας
 Terror, δέος, εος
 Testify, το, απομαρτύρομαι, υροῦμαι
 Teucer, Τεῦκρος
 Thales, Θαλῆς, οὔ
 Thamyris, Θάμυρις, ιδος
 Than, ἡ
 Than-is-fitting, τοῦ δέοντος
 Than-the-man-who-lives-from-the-earnings-of-the-day, τοῦ ἐφ' ἡμέρην ἐχοντος
 Thanks, χάρις, ιτος, ἡ
 Thasians, Θάσιοι
 That, εκείνος, η, ο ; κείνος ; αὐτός, ἡ, δ
 That, (i. e. in order that,) ὥς
 That, (conj.) ὥς, ὅτι. As, I know that it was so
 That-at-least, ὅγε, ἡγε, τόγε
 That-I-am, γεγώς
 That-I-shall-not-go-unthanked, ουκ αχαρίστως μοι ἕξειν
 That-I-should-chance-to-have-been-sent-for, ἐμὲ κληθέντα τυχεῖν
 That-it-is-right, δεῖν
 That-it-would-not-be, ουκ ἂν εἶναι
 That-not, ὥς μὴ
 That-the-Trojan-territory-belonged, μετεὶν τῆς Ἰλιάδος χώρας
 That-there-were, τὸ γεγενῆσθαι
 That-they-would-not-have-been-able, ουκ ἂν δυνήθηντες
 That-we-should-escape-the-notice-of, τὸ λεληθέναι ἡμᾶς
 That-you-may-hear, ὅπως κλύης
 That-you-should-not-die, τὸ μὴ θανεῖν
 The, δ, ἡ, τὸ ; gen. τοῦ, τῆς, τοῦ
 The-one, δ ἑτερος or ἄτερος
 Theatre, θεᾶτρον
 Theban, Θηβαῖος, α, ον
 Thebans, Καδμείοι, ων ; Θηβαῖοι
 Thebes, Θήβη, ης
 Thief, ληστής
 Theft, κλοπή, ἡς
 Their, σφός, ἡ, δν ; σφέτερος, α, ον
 Their-country, ἡ αὐτῶν i. e. γῆ
 Them, (acc.) αὐτοὺς, σφέας, σφας, τούτους ; gen. σφῶν, &c. ; dat. σφισι, σφι, &c.
 Themis, Θέμις, ιστος, ιδος
 Themistocles, Θεμιστοκλῆς, έος, οὔς
 Themselves, αὐτοὶ and αὐτοί, αἱ, ἃ ; ἑαυτοί, αἱ, ἃ ; σφεῖς αὐτοί ; dat. σφισι, σφι, &c.
 Then, τότε
 Thence, ἐνθεν
 Theodorus, Θεόδωρος
 Theramenes, Θηραμένης, ους
 There, ταύτη ; ἐνταῦθα ; αὐθι ; ἐνθα ; αὐτοῦ
 There-are-some-who, ἐνιοι, αἱ, α
 There-is-a-participation-with, μέρος μέτεστιν
 There-is-no-participation-with, μηδὲν μέρος μέτεστι
 There-might-be, ἂν ἦν
 Therefore, οὖν, placed after a word
 Thermopylæ, Θερμόπυλαι, ὦν
 These. Plural of This
 These-things-having-been-determined-on, δόξαν ταῦτα
 Theseus, Θησεύς, έως
 Thessalians, Θεσσαλοὶ
 Thetis, Θέτις, ιδος
 They, εκείνοι, ων ; σφεῖς, ὧν ; αὐτοί ; οἱ
 They-advised-them-not, ουκ έων
 They-have-come, ἦλθον
 They-laid-themselves-down, εκοιμήσαντο
 They-should-revolt, αποστέωσι
 They-two, σφῶε, σφέ
 They-were-banished, ἐφθησαν εκπεσόντες
 They-were-prompt, μέμασαν
 They-will-get-into-confusion, ταραζονται
 Thief, φῶρ, ρός
 Thigh, επιγονυῖς, ιδος, ἡ ; μηρὸς
 Thin, λεπτός, ἡ, δν
 Thing, πρᾶγμα, ατος ; χρῆμα, ατος
 Things-go-well-with-me, έχει καλῶς
 Things-which-have-happened, the, τὰ σύμβαντα
 Things-which-remain, the τὰ λοιπὰ τὰ ἐπὶ τούτοις
 Think, το, νομίζω, σω,
 Think-likely, το, εικάζω, σω
 Think-of, το, νοέω, ἡσω
 Think-oneself-above, to, (inf.) ὑπερφρονεῖν
 Third, τρίτος, η, ον
 Thirst, το, διψάω, ἡσω

- Thirst-after, to, διψάω, ἦσω
 Thirty, τριάκοντα
 This, οὗτος, αὕτη, τοῦτο, gen. τούτου, ταύτης, τούτου; ὅδε, ἥδε, τόδε; αὐτός, ἡ, ὁ; Att. ὅδι
 Thither, ἐνταῦθα
 Thoroughly-taken, κατεληγμένος, η, ον
 Those, plural of That
 Those-in-power, οἱ δυνάμενοι
 Those-of-the-Grecians-who-were-taken-captive, οἱ ἀλόντες Ἑλλήνων
 Those-which-happened, τὰ γενόμενα
 Those-who-are-intelligent, οἱ φρονούντες εὔ
 Those-who-consulted-the-oracles, οἱ μαντευόμενοι
 Those-who-dwell-in, οἱ νεμόμενοι
 Those-who-smell, οἱ οσμηςάμενοι
 Those-who-were-born, οἱ γενόμενοι
 Those-who-wish, οἱ βουλόμενοι
 Thou, σὺ, gen. σοῦ
 Though, περ
 Thought, δόξα, ης
 Thoughtfulness, φροντις, ἰδος, ἡ
 Thoughtlessness, αβουλία, ας; Ionic, η, ης
 Thousand, χίλιοι, αι, α
 Thousandth, χιλιοστὸς, ἡ, ὁν
 Thrace, Θράκη, ης
 Thrasybulus, Θρασύβουλος
 Thrasymachus, Θρασύμαχος
 Thread, λίνον
 Threat, απειλή, ης
 Threaten, to, απειλέω, ἦσω
 Threaten-against, to, επαπειλέω, ἦσω
 Three, τρεῖς, τρία, gen. τριῶν
 Three-thousand, τρισχίλιοι, αι, α
 Three-times-as-much-as, τριπλάσιος, α, ον
 Thriasian, Θριάσιος, α, ον
 Thrice, τρις
 Thrice-wretched, τρισάθλιος, α, ον
 Thriving, βλαστή, ης
 Throne, θρόνος
 Through, διὰ
 Throughout, διὰ τέλους
 Throw, to, βάλλω, fut. βαλῶ, βλήσω
 Throw-a-bridge-over, to, ζυγνυμι
 Throw-down, to, ῥίπτω, ψω
 Throw-in, to, ἐμβάλλω; αλῶ
- Throw-into-confusion, to, θορυβέω, ἦσω
 Throw-like-a-quoit, to, διακεύω, σω
 Throw-out, to, ῥίπτω, ψω
 Throw-round, to, περιβάλλω
 Throwing, α, βολή, ης
 Thrust, to, ἐμβάλλω, αλῶ, ἐμβέβληκα, ἐνέβαλον
 Thump, to, ἀράσσω, ξω
 Thunder, βροντή, ης
 Thunder-bolt, κεραυνός
 Thus, ὡς, ὥδε, οὕτω, οὕτως, αὐτως
 Thus-much, τοσοῦτον; τόσάδε;
 Thy, σὺς, ἡ, ὁν
 Tie, to, δέω, ἦσω
 Tie-fast, to, ῥυθμίζω, σω
 Tigris, Τίγρης, ητος, ὁ
 Timānor, Τιμάνωρ, ορος
 Timarchus, Τίμαρχος
 Timber-for-ship-building, ναυπηγήσιμη ὕλη
 Time, χρόνος
 Time-of-thought, ευφρόνη, ης
 Time-when-the-forum-was-full, πλήθουσα αγορά
 Timid, δειλός, ἡ, ὁν; δειλαιος, α, ον
 Tire, to, κάμνω, α. 2. ἐκάμον
 Tissaphernes, Τισσαφέρνης, εος, ους; acc. εα, ην
 To, ες; εις; πρὸς with acc.
 To-any-one, τῷ
 To-Athens, Ἀθηνᾶζε
 To-be-assisted, τιμωρητέον
 To-be-cultivated, ασκητέον
 To-be-desired, επιθυμητέον
 To-be-drunk, εκποτέον
 To-be-fled, φευκτέον
 To-be-lived, βιωτέον
 To-be-pursued, διωκτέον
 To-be-undertaken, επιχειρητέον
 To-be-worsted, ἡττητέον
 To-day, σήμερον, τήμερον
 To-day-at-least, τὸ μὲν τήμερον εἶναι
 To-Megara, Μεγάρῃδε
 To-no-purpose, ἀλλως
 To-Pytho, Πυθῶδε
 To-say-so, ἔπος εἰπεῖν
 To-such-a-pitch, οὕτω
 To-that-place, ἐκεῖσε
 To-the-end-that, ἵνα
 To-the-fore-part, ες τὸ πρόσθεν, ες τὸ πρόσω
 To-the-ground, χαμᾶζε

To-the-light, φάωδε
 To-their-home, ἐπ' οἴκου
 To-their-husbands, τοῖς αὐτῶν ἀν-
 δράσι
 To-this-purport, τοσαῦτα
 Together, ἅμα
 Together-with, ἅμα
 Toil, πόνος; μόχθος
 Toil, to, μοχλέω, ἦσω
 Toil-through, to, μογέω, ἦσω
 Token, χαρακτήρ, ἥρος, ὁ
 Tolerate, to, τλήμι, ἐτλην
 Tomb, τάφος
 To-morrow, αὔριον
 Tongue, γλῶσσα, ης
 Too, ἄγαν
 Too-much, λίαν, ἄγαν
 Too-ready, ἐτοιμότερος, α, ον
 Too-simple, ἀμαθέστερος, α, ον
 Too-violently, ὑπὲρ ἄγαν
 Top, κάρηνον
 Torch, λαμπτήρ, ἥρος, ὁ
 Torment, to, δαίω, σω
 Tormentor, βασανιστῆς, οὔ
 Toss, to, ῥιπτέω, Ion.
 Toss-about, to, σαλεύω, εὔσω
 Touch, to, επιμάομαι, σομαι
 Touch-slightly, to, ψαύω, σω
 Tour, περίπατος
 Towards, ες; εις; πρὸς with acc.
 Tower, πύργος
 Town, ἀστυ, εος, τὸ
 Tragedian, τραγωδὸς
 Tragedy, τραγωδία, ας
 Trained, τρῖβων (ῥ)
 Traitor; προδότης, ου
 Transaction, ἔργον
 Transgress, to, παραβαίνω
 Transgression-of-the-laws, παρανο-
 μία, ας
 Transport, to, ἐνέγχω
 Trap, ἐνέδρα, ας
 Travel, a, πορεία, ας
 Travel, to, πορεύομαι, σομαι
 Travel-away, to, αποβαίνω, a. 2. ἀπ-
 βην
 Tread-down, to, καταπατέω, ἦσω
 Treat-with-contumely, to, προνυ-
 λέω, ἦσω
 Treaty, σπονδῇ, ἥς
 Treble, τρέπλος, ὅη, οον, and οὗς, ἦ,
 οὖν
 Tree, δένδρον; δένδρος, εος

Tremble, to, τρέμω, ἐμῶ
 Trembling, (subst.) τρέμος
 Tremor, τρέμος
 Tresses, κόμαι, ὦν
 Trial, δίκη
 Triballus, Τρίβαλλος
 Tribe, ἔθνος, εος; φῦλῃ
 Tribulation, ἄχος, εος
 Tribune, προστάτης, ου
 Tribute, τέλος, εος
 Tripod, τρίπους, οδος, ὁ
 Trireme, τριήρης, εος, ἡ
 Trist, ἀθλιος, α, αν
 Troezenian, Τροιζήνιος, α, ον
 Trojan, (adj.) Τρωϊκός, ἡ, ον
 Trojan, a, Τρῶς, ὡς
 Troops-in-battle-array, παράταξις,
 εως, ἡ
 Trophy, τρόπαιον; τροπαῖον
 Trouble, πόνος
 Trouble, to, ταρασσώ, ξω
 Troublesome, λυπηρὸς, ἂ, ον
 Troublesome, to be, ἐνοχλέω, ἦσω
 Troy, Τροία, ας
 Truce, σπονδῇ, ἥς
 True, ἀληθής; ἐς; ἀληθινός, ἡ, ον
 Truly, ὅητα after a word
 Trumpet, σάλπιγξ, γγος, ἡ
 Trust, to, πείθομαι, σομαι
 Truth, ἀλήθεια, ας
 Try, to, δοκιμάζω, σω
 Tumbler, κύλιξ, ικος, ἡ
 Tune, μέλος, εος
 Tunic, χιτῶν, ὦνός, ὁ
 Turn, μέρος, εος
 Turn, to, τρέπω, ψω; στρέφω, ψω
 Turn-away-from, to, αποτρέπομαι
 Turn-from, to, ἐκτρέπω, ψω
 Turn-of-mind, τρόπος
 Turner's-wheel, τὸρνος
 Turning-off, a, αποτροπή, ἥς
 Tusculanians, Τυσκυλανοί
 Twelve, δώδεκα
 Twenty, εἴκοσι, εἰκοσιν before a vow-
 el; undeclined
 Twice-as-much-as, διπλός, οὗς; ὅη,
 ἡ; ὅον, οὖν
 Twig, ῥοπήξ, ηκος, ὁ
 Two, δύο or ὀύω
 Two-hundred, διακόσιοι, αι, α; Ion.
 διηκόσιοι
 Two-thousand, δισχιλίοι, αι, α
 Two-fold, διπλός, οὗς; ὅη, ἡ; ὅον, οὖν

Type, α, τύπος, ου
Typhon, Τυφῶν, ὦνος
Tyrannize, to, τυραννέω, ἥσω
Tyrant, τύραννος
Tyre, Τύρος, ἡ
Tyrrenian, (fem.) Τυρσηνίς, ἰδος
Tyrrenians, Τυρσηνοὶ

U

Ugly, ἀμορφος, ου
Ultimately, ὕστερον
Ulysses, Οδυσσεύς, ἔως, Ion. ἦος; Οδυσσεύς.
Unable, to be, ἀδυνατέω, ἥσω
Unable-to-stand, δύστηνος, ου
Unacquainted, ἀνήκοος
Unanimity, ὁμόνοια, ας
Unbend, to, ἀνέημι
Unbribed, ἀδωρος, ου
Under, ὑπὸ
Under-the - expectation - that - we -
-shall-overcome, ὡς. περισσομένους
ἡμέας
Undergo, to, ὑφίσταμαι
Underneath, ἐνερθε
Understand, to, αισθάνομαι, α. 2. ἡσ-
θόμην
Understanding, φρὴν, ἐνδς, ἡ
Undertake-with, to, ξυλλαμβάνω, fut.
ξυλλήψομαι, α. 2. ξυνέλαβον
Undertaking, εγχείρησις, εως, ἡ
Undone, to be, ἄλλομαι, pf. mid. ὄλω-
λα; ἀπόλλυμαι
Unespoused, ἀνυμφος, ου
Unexpected, ἀελπτος, ου
Unexpectedly, ἀελπτως
Unfeeling, ἀναίσθητος, ου
Unfortunate, δύσποτος, ου
Unfortunate, to be, δυστυχέω, ἥσω
Unfrequented, ἀβατος, ου
Unfriendly, δυσμενής, ἐς
Unfruitfulness, ἀκάρπια
Ungentle, ἀμείλιχος, ου
Unhappiness, ατυχία, ας
Unhappy, δυσδαίμων, ου; ἀθλιος, α, ου
Unhappy-event, πάθος, εος
Unhappy-in, to be, ἐνδυστυχέω, ἥσω
Unharmful, ὑγιής, ἐς
Unholy, ἀνόσιος, ου; superl. ὤτατος,
η, ου
Unhonored, ἀτίμος, ου
Unhurt, ἀνέστος, ου

Uninhabited, ἀβροτος, ου
Unite-with, to, προσγίνομαι, α. 2. προ-
σεγενόμην
Universal, κατὰ πάντα
Unjust, ἀδικος, ου
Unjustly, ἀδίκως
Unkindly-disposed, δύσνοος, ους; εον,
ουν
Unlawful, ἀθεμίστιος, ου
Unlearned, ἀμαθής, ἐς; superl. ἀμα-
θέστατος, η, ου
Unless, εἰ μὴ
Unless-it-be, ὅτι μὴ
Unlooked-for, ἀπροσδόκητος, η, ου
Unlucky, ἐνδεής, ἐς
Unmeaning, κενός, ἡ, δν
Unpleasant, ατερπής, ἐς
Unprepared, ἀπαρασκευάστος
Unpunished, ἀπαθής, ἐς
Unruly, ἀτακτος, ου
Unsacrificed, ἀσφακτος, ου
Unseemly, αεικής, ἐς
Unightly, αεικέλιος
Unskilfully, ἀπείρως
Unsparingness, ἀφθονία, ας
Unspeakable, ἀρρήτος, ου
Unspotted, τέλειος, α, ου
Unsuccessfully, κακῶς
Unsupplied, ἀσκειος, ου
Until, ἕως οὔ
Until-we-find, πρότερον πρὶν ἂν λάβῃ
τις
Unto, ες, εἰς
Untouched, ἀψανστος, ου
Unveil, to, απογυμνῶ, ὡσω
Unwashed, ἀλουτος, ου
Unwept, ἀκλαυστος, ου
Unwilling, ἀκων, ουσα, ου (ᾱ)
Unwilling, to be, οκνέω
Unyoked, ἀζυξ, υγος
Up-above, ἄνω
Up-to, μέχρι
Upbraid, to, δημοκλησάσκω
Upon, ἐπὶ
Upset, to, μεταστρέφω, ψω
Urbanus, Ουρβανός
Urge, to, ἐπείσσω, ξω
Urge-beside, to, παρακελεύομαι
Urge-on, to, επισπέρχω, ξω
Urgent, to be, πολλὰς ἐγκρίμαι
Us, ἡμᾶς; of us, ἡμῶν; to us, ἡμῖν
Us (dual), νῶϊ, νῶ
Use, χρεῖα; χρεῖω, ἡ

Use, to, *χράομαι, ἵσσομαι, pf. κέχρημαι*;
they use, *Ionic, χρέωνται*

Useful, *συμφέρων, οὔσα, ον*; most useful, *ωφελιμώτατος, η, ον*

Useless, *ἄλιος, α, ον*

Usher, *παιδαγωγός*

Usual, *νομιζόμενος, η, ον*

Usual-abode, *ἡθος, εος*

Utility, *ωφέλεια, ας*

Utter, to, *λέγω, ξω*

Utter-a-voice, *τό, φωνέω, ἥσω*

Utterance, *φώνημα, ατος*

Utterly-dead, being, *καταθανών, οὔσα, ον*

Utterly-destroy, to, *εκπορθέω, ἥσω*

Utterly-perish, to, *ἀπόλλυμαι, α. 2.*
απωλόμην

Utterly-slay, to, *καταπέφνω*

V

Vain, *μεταμώλιος, ον*

Valley, *φάραγξ, γγος, ή*

Valor, *αρετή, ης*

Value, *ή αξία*

Value, to, *άγω, ξω*

Value-not, to, *ουδαμοῦ λέγω*

Vanished, to be, *οίχομαι, ἵσσομαι*

Vanquish, to, *επικρατέω, ἥσω*

Variegated, *ποικίλος, η, ον*

Variety, *διαφορά, ας*

Various, *πάντοιος*

Variously, *πολλαχῶς*

Vary, to, *διαλλάσσω, ξω*

Vastly, *πάμπολυ*

Vauntingly-allege-against, to, *κατα-φρονέω, ἥσω*

Vehement, *λαβρός, α, ον*

Vehicle, *όχημα, ατος*

Vend, to, *περνάσκω*

Venerable, *πότνιος, α, ον*; *αἰδοῖος, α, ον*

Venerate, to, *άγαμαι*

Vengeance, *νέμεσις, εως, ή*

Venus, *Αφροδίτη, ης*; *Κύπρις, ιος*

Verdant, *χλωρός, α, ον*

Verily, *αληθῶς*

Verily-by, *νῆ*

Versed, *επιστήμων, ον*

Versifying, *α, ποιήσις, εως, ή*

Very, *αυτός, ή, δ*

Very, (adv.) *πάνν σφόδρα*

Very-beautiful, *περικαλλής, ες*

Very-fiery, *ζάφυρος, ον*

Very-fine, *πάγκαλος, ον*

Very-glorious, *ερικϋδής, ες*

Very-grieved, to be, *αγανακτέω, ἥσω*

Very-hard, *άλγιστος, η, ον*

Very-irritated, to be, *μάλιστα περι-*

ημεκτέω

Very-large, *άσπετος, ον*

Very-little, *ελάχιστος, η, ον*

Very-much, *ισχυρῶς*

Very-quickly, *μάλ' ὤκα*

Very-shortly, *εν βραχυτάτῳ*

Very-soon, *τάχιστα*

Very-sweet, *ἡδιστος, η, ον*

Very-unskilled, *αζυνετώτερος, α, ον*

Vessel, *άγγος, εος*

Vessel, (ship,) *πλοῖον*

Vest, *στόλισμα, ατος*

Vex, to, *κνίζω, σω*

Victim, *ιερόν*; *πρόσφαγμα, ατος*

Victory, *νίκη (ί)*

Victuals, *εδωδή*

Vie, to, *άμιλλάομαι, ἥσομαι*

View, *θέα, ας*; *πρόσοψις, εως, ή*

View, to, *προσδέркоμαι, ξομαι*

View-steadily, to, *θεάομαι, άσομαι*

Vigor, *ίς, ή*

Vile, *φαῦλος, η, ον*

Vile-fellow, *δ τυχών, τοῦ τυχόντος*

Vilify, to, *ονειδίζω, σω*

Village, *κώμη, ης*

Vineyard, *αλωά, ας*

Violate, to, *ασεβέω, ἥσω*

Violence, *βία, ας*

Violent, *ισχυρῶς, α, ον*

Violently, *ισχυρῶς*

Violet, *ιον*

Virgin, *παρθένος, ου, ή*

Virtue, *αρετή, ης*

Virtuous, *εσθλός, ή, ον*

Visage, *πρόσωπον*

Vision, *όψις, ιος, ή*

Vitals, *νηδὺς, ύος, ή*

Voice, *αυδή, ης*; *φωνή, ης*

Void, *κενός, α, ον*; *κενός, ή, ον*

Volsci, *Ουόλουσκοι*

Voluntary, *έκούσιος, α, ον*

Vote, *ψήφος, ή*

Vote, to, *ψηφίζομαι, σομαι*

Vote-against, to, *καταψηφίζομαι, σομαι*

Vow, to, *εύχομαι, ξομαι*

Voyage, *πλόος, οὗς*; *gen. πλόου, οῦ*

Vulcan, *Ἡφαιστος*

W

Wage, to, στρατεύω, σω
 Wage-war, to, πολεμίζω, σω
 Waggon-road, άμαξιτός, ή
 Wait, to, μένω, μένναζω
 Wait-about, to, περιμένω, ενώ
 Wait-for, to, μένω, ενώ
 Wait-upon, to, επιμένω
 Waiter, πρόσπολος
 Wakeful, to be, αγρυπνέω
 Walk, to, βαίνω, α. 2. έβην
 Walk-about, to, περιπατέω, ήσω
 Wall, τείχος, εος
 Wall-piercer, τοιχωρύχος
 Wander, to, αλάομαι
 Wandering, a, πλάνη, ης
 Want, χρεία, ας
 Want, to, ενδομαι; δέομαι
 Want-of-exertion, απαγμοσύνη, ης
 Want-of-knowledge, άγνοια, ας
 Want-of-mind, άνοια, ας
 Want-of-power, αδυνασία, ας
 Want-of-practice, τδ μελετάον, ών
 Want-of-self-command, ακράτεια, ας
 Want-of-sense, αφροσύνη, ης
 Want-of-spirit, αψυχία, ας
 Want-of-strength, αρρώστια, ας
 Wanting-to, to be, επιλείπω, ψω
 Wantonness, ακολασία, ας
 War, πόλεμος
 War, to, πολεμέω, ήσω
 War-against, to, επιστρατεύομαι, σε-
 μαι
 War-loving, φιλοπτόλεμος, ον
 Ward-off, to, αμύνω, ννά
 Warlike, δαίφρων, ον
 Warm, θερμός, ή, δν
 Warm, to, θέρμω
 Warmth, θάλπος, εος
 Warriors, άνδρες πολεμικοί
 Wash, to, νίπτω, ψω
 Wash-off, to, απολούω, ούσω
 Waste, to, φθείρω, φθερώ, έφθαρκα,
 φθαρων, α. 1. έφθειρα, and διαφθεί-
 ρω, ερώ
 Waste-away, to, φθείρομαι, α. 2. εφ-
 θάρην
 Watch, φυλακή, ης
 Watch, to, γρηγορέω, ήσω
 Watchword, ξύνθημα, ατος
 Water, ύδωρ, ύδατος, τδ
 Water-to-wash-with, χέρνιψ, ιβος, ή

Wave, κύμα, ατος
 Way, δόδος, ή
 Way-back, άνοδος, ή
 Way-out, έξοδος, ή
 We, ήμεϊς, ών
 We-have-insensibly-purged, λελη-
 θαμεν καθαιρουτες
 We-must, δεϊ; χρή
 We-must-not-impart, ου μεταδοτέον
 We-ought, χρή
 We-received, παρειλήφαμεν
 We-should-not-hear, ουκ άν κλύοιμεν
 Weak, ασθενής, ές; comparat. ασθε-
 νέστερος, α, ον
 Weakness, ασθένεια, ας
 Wealth, πλοϋτος
 Wealthy, αφνειδς
 Weapon, όπλον
 Wear, to, φέρω; φορέω
 Wear-a-sword, to, σιδηροφορέομαι,
 ήσομαι
 Wear-away, to, διατρίβω, ψω
 Wear-away-there, to, ενδιατρίβω, ψω
 Wear-long-hair, to, κομάω, ήσω
 Weariness, κάματος
 Weave, to, ύφαίνω
 Weep, to, δακρύω, σω
 Weep-in-turn, to, αντικλαίω
 Weeping, (subst.) κλαυθμός
 Weigh, to, σταθμάομαι
 Weightier, μείζων, ον
 Welcome, ασπαστός, ή, δν
 Well, εύ; καλώς
 Well-disposed, εύνοος, ους
 Well-doing, a, ευπράγία
 Well-skilled, τρίβων (τ)
 Went; I, ήλυθον, ήλθον. See also Go
 Were-the-first-who-came, πρώτοι
 εσηλθον
 Were-we-to-affirm, άν φάντες
 West, ανατολαι, ών
 Western, έσπερος, α, ον
 Wet, ύγρός, ά, δν
 Wet, to, τέγγω, ξω
 What, τίς, τί; gen. τίνος
 What (i. e. the thing which), ό;
 gen. αύ
 What-any, όστις, ήτις, ότι
 What-had-happened, τδ γεγενημένον
 What-is-advantageous, όπως κέρδος
 ήη
 What-is-enough, τά αρκοϋντα
 What-is-proper, τά δέοντα

What-kind-of, οἷος, α, ον

What-you-have-resolved-on, τὰ δόξαντα

Whatever, ὅπερ

Whatsoever, ὅσων; pl. ὅσα

Wheel, τροχός

Wheel, to, στρέφω, ψω, α. 2. ἐστραφόν

When, ὅτε

When-I-say, ὅταν εἰπῶ

When-I-see, ἰδὼν

When-indeed, ἐπειδὴ

When-the-fortunate-opportunity-presented-itself, παρατυχὼν

When-they-went, αὐτῶν βεβώτων

When-you-have-it-in-your-power, παρέχον

Whence, πόθεν

Whenever, ἡνίκα, ἂν

Whensoever, εἴτ' ἂν

Where, ἐνθα; ὅπου; οὗ; πόθι

Where? ποῦ

Whereas, ἔτε

Wherefore, τίποτε

Whether, εἰ

Whether-of-the-two, πότερον; πότε-ρα

Whey, ὀρός

Which, ὅς, ἡ, ὅ; Ion. ὁκότερος, α, ον

Which (thing), ὃ

Which-altogether, ὅπερ

Which-consumes, θῦμόβορος, ον

Which-has-been-raised-to-the-Gods, θεόδηκτος, ον

Which-has-been-done, γεγενημένος, η, ον

Which-has-brought-forth-twins, διδυμητόκος, ον

Which-has-fine-horses, εὖιππος, ον

Which-make-a-shrill-noise, κλάζοντες

Which-way, πᾶ

Whichever, ὅστις; ὅστις

While, ἕως

Whip, μάστιξ, ἔγος, ὃ

Whirl, to, εἰλίσσω, ξω

Whirlwind, στρόμβος

White, λευκός, ἡ, δν

White-sheep, ἀργενναὶ δῖες

Whither? ποῖ

Whither, οὐπερ

Who, ὅς, ἡ, ὃ

Who? τίς; gen. τίνος

Who-altogether, ὅσπερ

Who-are-in-a-state-of-happiness, εὖπρήσσοι

Who-are-unfortunate, ἀθλίως, πεπρωγότες

Who-did-not-know-how, ὃ μὴ ἐπιστάμενος

Who-do-not-endeavour, μὴ πειρώμενοι

Who-drivest-thy-chariot, διεφρηλατῶν

Who-gives-counsel, βουλευφόρος, ον

Who-had-no-city, ἀπολις, ι

Who-has-forgotten, λελασμένος

Who-have-suffered, τετληότες

Who-is-overcome, ἡττων, ον

Who-move-in-the-straight-path-of-justice, ἰσθδικαί, ὦν

Who-ought, ὅστινας δεῖ

Who-was-at-the-head-of, ὃ ἐπιστάτης

Who-went, ἰδὼν

Whoever, ὅστις, ἡτίς, ὅτι

Whole, ἅπας, ἁπᾶσα, ἅπαν; πᾶς, πᾶσα, πᾶν; ὅλος, η, ον

Whole-and-half, ἡμιόλιος, α, ον

Whole-in-limb, ἀπῆρος, ον

Whose, (i. e. who's), οὗ, ἧς, οὔ

Whosoever, ὅστις

Why, τί; poet. τίη

Wicked, πονηρός, ἂ, δν

Wide, ευρύς, εἶα, ὃ

Widely-surveying, πολυδερχής, ἔς

Widow, χήρα, ας

Width, εὖρος, εος

Wife, ἀλοχος, ον

Wild, ἀγριος, α, ον

Wild-animal, θηρίον

Wild-beast, θῆρ, ἡρὸς, ὃ

Wild-fig-tree, ἐρίνεδος

Will, to, βούλομαι, ἥσομαι

Willing, ἐκὼν, οὔσα, δν

Willing, to be, ἐθέλω, ἥσω

Willow, (adj.) ἰτέϊνος, η, ον

Wind, ἄνεμος

Wine, μέθυ, υος, τὸ; οἶνος

Wine-colored, οἶνοψ; οπος

Wing, πτερὸν; πτέρυξ, υγός, ἡ

Winged, πετεινός, ἡ, δν; πτείνος, ἡ, δν; πτηνός, ἡ, δν

Winter, χειμῶν, ὦνος, ὃ

Wipe-away-from, to, εξαλείφω, ψω

Wisdom, σοφία, ας

Wise, σοφός, ἡ, δν

- Wise, to be, φρονέω, ἦσω
 Wisest, σοφώτατος
 Wish, a, ευχῆ, ἦς
 Wish, to, θέλω, fut. θελήσω; εθέλω;
 βουλομαι
 Wish-for, to, επιθυμέω, ἦσω
 Wish-further, to, προσχερῆζω, σω
 With, σὺν, ξύν
 With-a-strong-hand, ἰφί
 With-a-view-to-give-advice, συμβου-
 λεύσων
 With-a-view-to-kill, αποκτενῶν, οὔσα,
 οὖν
 With-as-much-haste-as-possible, ὅσ-
 ον, τάχος
 With-difficulty, σχολῇ
 With-ease, ῥαδίως
 With-impunity, χαίρων
 With-respect-to, περὶ
 With-respect-to-this, κατὰ τοῦτο εἶναι
 With-respect-to-you-at-least, σέ γ' εἴ-
 ναι
 With-sweat, ἰδρῶ
 With-the-fist, πύξ
 With-the-view-that, ὁφρα
 Withdraw, to, οἰχόμεαι, a. 2. ψυχόμεν
 Within, εἶσω; ποῖτις εἰσω; ἐνδον; εντός
 Within, prep. εντός
 Without, (adv.) ἐξω
 Without, άνευ with genitive
 Without, to be, σπανίζω, σω
 Without-art, ατεχνῶς
 Without-fighting, ἀμαχεῖ
 Without-having--solemnized-the-
 marriage-rites, ἀνυμέναιος, ον
 Without--having--well-worked--
 themselves, ἀνίδρωτοι γενόμενοι
 Without-its-being-clear-which-par-
 ty-began-it, ἀσαφῶς ὁποτέρων, ἀρξάν-
 των
 Without-necessity, ου προσήκον
 Without-reason, μάτην
 Withstand, to, ἐναντιόομαι, a. 1. p.
 ηναντιώθην
 Witness, μάρτυρ, υρος; μάρτυρος, ον
 Witness, to, επιμαρτύρομαι, ρεῦμαι
 Woe, ἄχος, εος
 Wolf, λύκος (ῥ)
 Woman, γυνή, ναϊκῆς
 Wonder, θαῦμα, ατος: Ionic θῶμα
 Wonder, to, θαυμάζω, σω
 Wonder-at, to, ἀγαμαι
 Wonderful, θαυμαστός, ἡ, ὄν
 Wondrously, θαυμασίως
 Wont, to be, φιλέω, ἦσω
 Wood, ξύλον (ῥ)
 Wood, a, νάπος, εος (ᾶ)
 Wooden-spear, δόρυ, ατος, τὸ; dat.
 ποστ. δορί, δουρί
 Word, λόγος
 Work, ἔργον
 Work, to, ἐργάζομαι, ἄσομαι
 Work-out, to, ῥέζω, ξω
 Work-upon, to, κατεργάζομαι, σομαι
 Working, a, εργασία, ἄς
 Workman, τέκτων, ονος
 World, κόσμος
 Worm, σκώληξ, ηκος, ὁ
 Wormwood, ἀψίνθιον
 Worse, χειρώων, ον
 Worship, to, σέβω
 Worst, ἐσχατος, η, ον
 Worst, to, ἡττάω, ἦσω
 Worth-a-hundred-oxen, ἑκατόμβοις,
 ον
 Worth-nine-oxen, ἐννεάβοις, ον
 Worthless, φαῦλος, η, ον
 Worthy, ἄξιος, α, ον with a genitive
 or infinitive
 Worthy-to-be-compared-with, αὐτά-
 ξιος
 Would-escape-the-notice-of, λάθοι αν
 Would-not-admire, ουκ αν ἀγάσαιτο
 Would-such-a-man-ever-take, ὅγε
 τοιοῦτος αν τοτε ἔλοι
 Wound, τραῦμα, ατος
 Wound, to, ουνάζω, σω
 Wrapped-up, κατήρης, ες
 Wrath, οργή, ἡς; χόλος
 Wreath, ἐλιξ, ικος, ἡ
 Wrestler, ἀθλητής, οῦ
 Wrestling, πάλη, ης
 Wretched, τλήμων, ον
 Wretchedly-unhappy, δυστάλας, αινα,
 αν
 Write, to, γράφω, ψω
 Write-in, to, εγγράφω, ψω
 Write-up, to, αναγράφω, ψω
 Write-verses, to, ποίεω, ἦσω
 Writing, γραφή, ἡς
 Wrought, ἀπειργασμένος, η, ον

X

Xanthippus, Ξάνθιππος
 Xenophon, Ξενοφών, ὦντος
 Xerxes, Ξέρξης, ον, acc. εα, ην

Y

Ye, see You

Year, έτος, εος; ενιαυτός, οὔ

Yellow, ξανθός, ή, όν

Yes, μάλιστα

Yes-truly, δηλαδή

Yesterday, χθές, χθιζά

Yet, έτι

Yield, to, ύφίημι, α. 2. ύφῃν

Yield-fruit, to, ενείκω

Yoke, ζεύγος, εος

You, dual, σφῶϊ

You, plur. ύμεῖς, ὦν

You, sing. σὺ, σοῦ

You-are-able, οἶός τ' εἶ

You-cannot-learn-exactly, ουκ άν
εκμάθους

You-have-no-occasion-for, ού σε χρῆ

You-have-not-a-scarcity, ου πένη

You-man-who-have, ό οὗτος

You-may, έξεστι

You-must-not-tell, ου μή ερεῖς

You-ought-not, μή χρεῶν

You-want, σέ χρῆ; ύμᾶς δεῖ

You-were, πελέσκειο

You-would-be-enslaved, φθαίητε άν
ανδραποδισθέντες

You-would-object, επιτιμῶης άν

Young, νέος, α, ον; comp. νεώτερος,
α, ον

Young-man, κόρος

Young-one, νεοσσός

Your, plur. ύμέτερος, α, ον; ύμδς, ή,
όν

Your, sing. σός, ή, όν, Doric, τεδς, α, όν

Your-eyes, σοι όσσε

Your-mind, (acc.) σε φρένας

Your-resources, τὰ ύπάρχοντά σοι

Yourself, of, σεαυτοῦ, σαυτοῦ

Yourselves, ύμεῖς αυτοῖ

Youth, νεότης, ητος, ή

Youth, α, νεανίας, ου

Youthful, to be, ήβάω, ήσω

Youthfulness, νεότης, ητος, ή

Z

Zabatus, Ζάβατός

Zealous, προφρών

Zealous-for, to be, προθυμέμαι, ήσο-
μαι

Zeno, Ζήνων, ωνος

Zeuxis, Ζευξίς, ιος

Zone, ζώνη, ης

Zopyrus, Ζώπυρος

SPECIMENS
OF THE
DIFFERENT GREEK DIALECTS.

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OF THE

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1. THE ATTICKHΣ ΔΙΑΛΕΚΤΟΥ.

1. ΘΟΥΡΥΔΙΔΟΥ.—Ἡ τῆς ἐς Σικελίαν στρατηγίας τελευτή.

Συναθροισθέντες δὲ οἱ Συρακούσιοι καὶ οἱ ξύμμαχοι, τῶν τε αἰχμαλώτων ἄσους ἄδύναντο πλείστους καὶ τὰ σκύλα ἀναλαβόντες, ἀνεχώρησαν ἐς τὴν πόλιν, καὶ τοὺς μὲν ἄλλους Ἀθηναίων καὶ τῶν ξυμμάχων ὀπόσους ἔλαβον, κατεβίβασαν ἐς τὰς Λιθοτομίας, ἀσφαλεστάτην εἶναι νομίσαντες τὴν τήρησιν· Νικίαν δὲ καὶ Δημοσθένην ἄκοντος Γυλίππου ἀπέσφαζαν· ὁ γὰρ Γυλίππος καλὸν τὸ ἀγώνισμα ἐνόμιζεν οἱ εἶναι, ἐπὶ τοῖς ἄλλοις καὶ τοὺς ἀντιστρατήγους κομίσαι Λακεδαιμονίους· ξυνέβαινε δὲ, τὸν μὲν πολεμιώτατον αὐτοῖς εἶναι, Δημοσθένην, διὰ τὰ ἐν τῇ νήσῳ καὶ Πύλῳ· τὸν δὲ διὰ τὰ αὐτὰ ἐπιτηδειώτατον· τοὺς γὰρ ἐκ τῆς νήσου ἄνδρας τῶν Λακεδαιμονίων ὁ Νικίας προὔθυμήθη, σπονδὰς πείσας τοὺς Ἀθηναίους ποιήσασθαι, ὥστε ἀφεθῆναι. ἀνθ' ὧν οἱ τε Λακεδαιμόνιοι ἦσαν αὐτῷ προσφιλεῖς, κακείνος οὐχ ἥκιστα πιστεύσας ἑαυτὸν τῷ Γυλίπῳ παρέδωκεν· ἀλλὰ τῶν Συρακουσίων τινὲς, ὡς ἐλέγετο, οἱ μὲν, δέισαντες, ὅτι πρὸς αὐτὸν ἐκεκοινολόγηντο, μὴ βασανιζόμενος διὰ τὸ τοιοῦτον ταραχὴν σφίσιν ἐν εὐκραγίᾳ ποιήσῃ ἄλλοι δὲ, καὶ οὐχ ἥκιστα οἱ Κορίνθιοι, μὴ χρήμασι πείσας τινὰς, ὅτι πλούσιος ἦν, ἀποδρᾷ, καὶ αὐθις σφίσι νεώτερόν τι ἀπ' αὐτοῦ γένηται, πείσαντές τε τοὺς ξυμμάχους ἀπέκτειναν αὐτόν. καὶ ὁ μὲν τοιαύτη ἢ διεγγυτάτῳ τούτων αἰτία ἐτεθνήκει, ἥκιστα δὲ ἄξιος ὧν τῶν γε ἐπ' ἐμοῦ Ἑλλήνων ἐς τοῦτο δυστυχίας ἀφικέσθαι, διὰ τὴν νενομισμένην ἐς τὸ θεῖον ἐπιτήδευσιν.

Τοὺς δ' ἐν ταῖς Λιθοτομίαις οἱ Συρακούσιοι χαλεπῶς τοὺς πρώτους χρόνους μετεχείρισαν· ἐν γὰρ κοίλῳ χωρίῳ ὄντας πολλοὺς οἱ τε ἥλιοι τὸ πρῶτον καὶ τὸ πνίγος ἄτι ἐλύπει, διὰ τὸ ἀστίγαστον, καὶ αἱ νύκτες ἐπιγιγνόμεναι τοῦναντίον μετοπωφίαι καὶ ψυχραὶ τῇ μεταβολῇ ἐς ἀσθένειαν ἐνεωτέριζον. πάντα τε ποιοῦντων

TRANSLATION

OF THE

SPECIMENS.

1. ATTIC.

1. THUCYDIDES.—*End of the Sicilian Expedition.*

And now the Syracusans and allies in one grand collective body, having amassed together as large a number of prisoners as they possibly could, and all the spoils, returned in triumph to Syracuse. The bulk of prisoners, whether of the Athenians or their confederates, whom they had taken, they thrust down into the quarries, concluding that from such a confinement they could not possibly make escapes : but Nicias and Demosthenes, in spite of all the remonstrances of Gylippus, they butchered. For Gylippus imagined that the finishing of this war would invest himself with pre-eminent degrees of glory, if, besides the rest of his achievements, he could carry home to the Lacedemonians the generals of the enemy. It had, further, so happened, that one of these, that is, Demosthenes, was regarded as their most inveterate enemy, because of his exploits against them in the island of Sphacteria and Pylus ; and the other (Nicias) as their most sincere well-wisher, from his behaviour on those very incidents. For Nicias had strenuously exerted himself in behalf of these Lacedemonians who were made prisoners in the island. It was he who prevailed with the Athenians to sign the treaty, in pursuance of which they were released. For such services done them, the Lacedemonians had a kindness towards him ; and it had been chiefly owing to his assurance of this that he surrendered himself prisoner to Gylippus. But a party of the Syracusans, as was generally reported, fearful because they had kept up a correspondence with him, lest, if put to the torture, he might now, amidst the general prosperity, involve them in trouble ; others also, and not least of all, the Corinthians, lest as he was rich he might purchase the connivance of his keepers to get his liberty, and then again might have influence enough to foment fresh stirs to their prejudice ; obtained the concurrence of their allies, and put him to death. For these, or reasons most nearly neighboring to these, was Nicias doomed to destruction : though the man of all the Grecians in the present age, who least deserved so wretched a catastrophe, since his whole life was one uniform series of piety towards the Deity.

As for those who were doomed to the quarries, the Syracusans treated them at first with outrageous severity. As great numbers were crowded together in this hollow dungeon, the beams of the sun, in the first place, and then the suffocating air, annoyed them in a more terrible manner, because the aperture was left uncovered ; and each succeeding night, the reverse of the preceding day, actumnal and nipping, through such vicissi-

αὐτῶν διὰ στενοχωρίαν ἐν τῇ αὐτῇ, καὶ προσέτι τῶν νεκρῶν ὁμοῦ ἐπ' ἀλλήλοις ξυννε-
νημένων, οἳ ἐκ τε τῶν τραυμάτων, καὶ διὰ τὴν μεταβολὴν καὶ τὸ τοιοῦτον ἀπέθνησκον.
καὶ ὁσμαι ἦσαν οὐκ ἀνεκτοὶ, καὶ λιμῷ ἅμα καὶ δίψει ἐπιέζοντο· ἐδίδosan γὰρ αὐτῶν
ἐκάστῳ ἐπὶ ὀκτῶ μῆνας κοτύλην ὕδατος καὶ δύο κοτύλας σίτου· ἄλλα τε ὅσα εἰκὸς ἐν
[τῇ] τοιούτῳ χωρίῳ ἐμπεπτωκότας κακοπαθῆσαι, οὐδὲν ὅ,τι οὐκ ἐπεγένετο αὐτοῖς. καὶ
ἡμέρας μὲν ἑβδομήκοντά τινες οὕτω διητήθησαν ἄθροιοι· ἔπειτα, πλὴν Ἀθηναίων, καὶ
εἴτινες Σικελιωτῶν ἢ Ἰταλιωτῶν ξυνεστράτευσαν, τοὺς ἄλλους ἀπέδοντο.

Ἐλήφθησαν δὲ οἱ ξύμπαντες, ἀκριβεῖα μὲν χαλεπὸν ἐξειπεῖν, ὅμως δὲ οὐκ ἐλάττους
ἵπτακισχιλίων. ξυνέβη τε ἔργον τοῦτο Ἑλληνικὸν τῶν κατὰ τὸν πόλεμον τότε μέγισ-
τον γενέσθαι· δοκεῖν δ' ἔμοιγε, καὶ ὧν ἀκοῇ Ἑλληνικῶν ἴσμεν, καὶ τοῖς τε κρατήσασι
λαμπρότατον, καὶ τοῖς διαφθαρεῖσι δυστυχέστατον. κατὰ πάντα γὰρ πάντως νικηθέν-
τες, καὶ οὐδὲν ὀλίγον ἐς οὐδὲν κακοπαθήσαντες, πανωλεθρίῳ δὴ, τὸ λεγόμενον, καὶ πεζὸς
καὶ ἡγες, καὶ οὐδὲν ὅ,τι οὐκ ἀπώλετο· καὶ ὀλίγοι ἀπὸ πολλῶν ἐπ' οἴκου ἀπενόστησαν.

Ταῦτα μὲν τὰ περὶ τὴν Σικελίαν γενόμενα.

2. ἈΡΙΣΤΟΦΑΝΟΥΣ.—Ἐκ τῶν Νεφελῶν.

ΣΤΡΕΨΙΑΔΗΣ—ΣΩΚΡΑΤΗΣ.

Στ. ὦ Σώκρατες,
ὦ Σωκρατίδιον.

Σω. τί με καλεῖς, ὦ φήμερ;

Στ. πρῶτον μὲν ὅ τι ὀρᾷς, ἀντιβολῶ, κάτειπέ μοι.

Σω. ἀεροβατῶ,¹ καὶ περιφρονῶ τὸν ἥλιον.

Στ. ἔπειτ' ἀπὸ ταῦτόν τοὺς θεοὺς ὑπερφρονεῖς,
ἀλλ' οὐκ ἀπὸ τῆς γῆς; εἵπερ . . .

Σω. οὐ γὰρ ἂν ποτε.

ἐξεῦρον ὀρθῶς τὰ μετέωρα πράγματα,
εἰ μὴ κρεμάσας τὸ νόημα, καὶ τὴν φροντίδα
λεπτὴν καταμίξας ἐς τὸν ὅμοιον ἀέρα·
εἰ δ' ὧν χαμαὶ τᾶν κατὰ πᾶν ἐσκόπουν,
οὐκ ἂν ποθ' εὔρον. οὐ γὰρ ἄλλ' ἢ γῆ βία

1 To give the philosopher a mock sublimity, he elevates him above the heads of his fellow-creatures, by the vehicle of a basket, and then makes

Andes threw them into strange disorders. Thus straitened as they were for room, they did whatever they had to do on one and the same spot; and the carcasses of those who died lay heaped up promiscuously together, as some expired of their wounds, and others perished through the vicissitudes of air they suffered, or some other such deadly cause. At length the stench became intolerably noisome; and they were farther oppressed with hunger and thirst: for, during the space of eight months, the allowance to each was only a cotyl of water and two cotyls of bread a day. Nay, whatever species of misery numbers cooped up in so close a confinement might be liable to suffer, not one of these but pressed cruelly upon them. They were all thus thronged and dieted together for seventy days: but, after this term, all but the Athenians, and such of the Sicilians and Italians as had joined with them in the invasion, were sold out for slaves.

What the whole number of prisoners was, it is hard exactly to relate; but, however, they could not be fewer than seven thousand. And this proved to be the greatest Grecian exploit of all that happened in the course of this war: and, in my opinion, of all that occurred in the whole history of Greece; since the event to the victors was most glorious, and to the vanquished most calamitous: for in every respect they were totally overpowered, and their miseries in no respect had any mitigation. In short, root and branch, as is commonly said, their land-armies and their shipping were now ruined; nay, nothing belonging to them was exempted from destruction; and few, out of all their numbers, had the good fortune to revisit their native country.

Such were the transactions in Sicily.

(W. SMITH, Esq.)

2. ARISTOPHANES.—*The Clouds.*

STREPSIADES, SOCRATES.

STREPS. Hoa! Socrates—What hoa, my little Socrates!

SOCR. Mortal, how now! Thou insect of a day,
What would'st thou?

STREPS. I would know what thou art doing.

SOCR. I tread in air, contemplating the sun.

STREPS. Ah, then I see you're basketed so high,
That you look down upon the gods—Good hope,
You'll lower a peg on earth.

SOCR. Sublime in air,
Sublime in thought I carry my mind with me,
Its cogitations all assimilated
To the pure atmosphere, in which I float;
Lower me to earth, and my mind's subtle powers,
Seiz'd by contagious dulness, lose their spirit;
For the dry earth drinks up the generous sap,

him speak in a style correspondent to the loftiness of his station, a language suited to the character of a demi-god.

ἔλκει πρὸς αὐτὴν τὴν ἱκμάδα τῆς φροντίδος·
πάσχει δὲ ταῦτό τοῦτο καὶ τὰ κάρδαμα.

Στ. τί φῆς;
ἡ φροντίς ἔλκει τὴν ἱκμάδ' εἰς τὰ κάρδαμα·
ἴθι νῦν, κατὰβηθ', ὡ Σωκρατίδιον, ὥς ἐμὲ,
ἵνα μ' ἐκδιδάξης, ὥνπερ οὐνεκ' ἐλήλυθα.

Σω. ἤλθες δὲ κατὰ τί;

Στ. βουλόμενος μαθεῖν λέγειν.
ὑπὸ γὰρ τόκων, χρήστων τε δυσκολωτάτων,
ἄχομαι, φέρομαι, τὰ χρήματ' ἐνεχυράζομαι.

Σω. πόθεν δ' ὑπόχρεως σαντὸν ἔλαθες γενόμενος;

Στ. νόσος μ' ἐπέτριψεν ἱππικὴν, δεινὴ φαγεῖν.
ἀλλὰ με δίδαζον τὸν ἕτερον τοῖν σοῖν λόγοις,
τὸν μηδὲν ἀποδιδόντα. μισθὸν δ', ὅν τιν' ἂν
πράττη μ', ὁμοῦμαι, σοι καταθήσειν, τοὺς θεοὺς.

Σω. ποίους θεοὺς ὁμεῖ σύ; πρῶτον γὰρ θεοὶ
ἡμῖν νόμισμ' οὐκ ἔστι.

Στ. τῷ δ' ἄρ' ὁμνυτ',² ἡ
σιδαρείοισιν, ὥσπερ ἐν Βυζαντίῳ;

Σω. βούλει τὰ θεῖα πράγματ' εἰδέναι σαφῶς,
ἅττ' ἐστὶν ὁρθῶς;

Στ. νῆ Δί', εἴπερ ἐστὶ γέ.

Σω. καὶ ξυγγενέσθαι ταῖς Νεφέλαισιν ἐς λόγους,
ταῖς ἡμετέραισι δαίμοσιν;

Στ. μάλιστα γέ.

Σω. κάθιζε τοῖνον ἐπὶ τὸν ἱερὸν σκίμποδα.

Στ. ἰδοὺ κάθημαι.

Σω. τούτον τὸν λαβὲ
τὸν στέφανον.

Στ. ἐπὶ τί στέφανον; οἶμοι, Σώκρατες,
ὥσπερ με τὸν Ἀθάμανθ'³ ὅπως μὴ θύσετε.

Σω. οὐκ' ἀλλὰ πάντα ταῦτα τοὺς τελουμένους
ἡμεῖς ποιούμεν.

Στ. εἴτα δὴ τί κερδανῶ;

2 This whole dialogue, between two characters so forcibly contrasted, is conceived in the very best style of the author. The Deities and even Jupiter himself are treated with so little ceremony, or rather with such sovereign contempt, that we must suppose no danger was attached to the avowal of these free opinions. It seems to be nothing more than a mere

The vegetating vigor of philosophy,
And leaves it a mere husk.

STREPS. What do you say?

Philosophy has sapt your vigor? Fie upon it.
But come, my precious fellow, come down quickly,
And teach me these fine things I'm here in quest of.

SOCR. And what fine things are they?

STREPS. A new receipt

For sending off my creditors, and foiling them
By the art logical; for you shall know
By debts, pawns, pledges, usuries, executions,
I am rackt and rent in tatters.

SOCR. Why permit it?

What strange infatuation seiz'd your senses?

STREPS. The horse consumption, a devouring plague;
But so you'll enter me amongst your scholars,
And tutor me like them to bilk my creditors,
Name your own price, and by the Gods I swear
I'll pay you the last drachm.

SOCR. By what Gods?

Answer that first; for your Gods are not mine.

STREPS. How swear you then? As the Byzantians swear,
By their base iron coin?

SOCR. Art thou ambitious

To be instructed in celestial matters,
And taught to know them clearly?

STREPS. Marry am I,

So they be to my purpose, and celestial.

SOCR. What, if I bring you to a conference
With my own proper Goddesses, the Clouds?

STREPS. 'Tis what I wish devoutly.

SOCR. Come, sit down;

Repose yourself upon this couch.

STREPS. 'Tis done.

SOCR. Now take this chaplet—wear it.

STREPS. Why this chaplet?

Would'st make of me another Athamas,
And sacrifice me to a cloud?

SOCR. Fear nothing;

It is a ceremony indispensable
At all initiations.

STREPS. What to gain?

vehicle for introducing his chorus of fanciful beings, in like manner with those of his frogs, birds, and wasps, which are all cast in the same whimsical characters with this of the clouds. It is, however, a very apposite allusion of the clown, when he asks him if he swears, as the Byzantians do, by the beggarly oath of their own base coining.

3 Rescued by Hercules, when on the point of being immolated to the manes of Phryxus.

Σω. λέγειν γενήσεται τρίμμα, κρόταλον, παιπάλη.

ἀλλ' ἔχ' ἀτρέμας.

Στ. μὰ τὸν Δί' οὐ ψεύσει γ' ἐμέ.

καταπαττόμενος γὰρ παιπάλη γενήσομαι.

Σω. εὐφημεῖν χορὴ τὸν πρεσβύτερον, καὶ τῆς εὐχῆς ὑπακούειν.

ὦ δέσποτ' ἄναξ, ἀμέτρητ' Ἀἴθρ, ὅς ἔχεις τὴν γῆν μετέωρον,
λαμπρός τ' Αἰθῆρ, σεμναί τε θεαὶ Νεφέλαι βροντησικέραυνοι,
ἄρθητε, φάνητ', ὦ δέσποιναί, τῷ φροντιστῇ μετέωροι.

Στ. μήπω, μήπω γε, πρὶν ἂν τοῦτ' ἐπύξωμαι, μὴ καταβρεχθῶ.

τὸ δὲ πῇ κυνέην οἴκοθεν ἔλθεῖν ἐμὲ τὸν κακοδαίμον' ἔχοντα.

Σω. ἔλθετε ὅητ', ὦ πολυτίμητοι Νεφέλαι, τῷδ' εἰς ἐπίδειξιν,
εἴτ' ἐπ' Ὀλύμπου κορυφαῖς ἱεραῖς χιονοβλήτοισι κάθησθε,
εἴτ' Ὠκεανοῦ πατρὸς ἐν κήποις ἱερὸν χορὸν ἴστατε Νύμφαις,
εἴτ' ἄρα Νείλου προχοαῖς ὑδάτων χρυσῆς ἀρύτεσθε πρόχουσαι,
ἢ Μαιῶτιν λίμνην ἔχετ', ἣ σκόπελον νιφέντα Μίμαντος·
ἐπακούσατε δεξάμεναι θυσίαν, καὶ τοῖς ἱεροῖσι χαρεῖται.

*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*
*	*	*	*	*	*	*	*	*

ὦ μέγα σεμναί Νεφέλαι, φανερώς ἠκούσατέ μου καλέσαιτος.

ῥῶσθον φωνῆς ἅμα καὶ βροντῆς μυκησαμένης θεοσέπτου·

3. ΠΛΑΤΩΝΟΣ.—Τάρταρος.

Τυχάνει δ' ἄρα ὄντα ἐν τούτοις τοῖς πολλοῖς τέτταρ' ἅττα ρεύματα, ὧν τὸ μὲν μέγιστον καὶ ἐξωτάτω ρέον περὶ κύκλῳ ὁ καλούμενος Ὠκεανός ἐστι, τούτου δὲ καταντικρὺ καὶ ἐναντίως ρέων Ἀχέρων, ὅς δι' ἐρήμων τε τόπων ῥεῖ ἄλλων, καὶ ὅη καὶ ὑπὸ γῆν ρέων εἰς τὴν λίμνην ἀφικνεῖται τὴν Ἀχερουσιάδα, οὗ αἱ τῶν τετελετηκότων ψυχαὶ τῶν πολλῶν ἀφικνοῦνται, καὶ τινὰς εἰμαρμένους χρόνους μέινασαι, αἱ μὲν μακροτέρους, αἱ δὲ βραχυτέρους, πάλιν ἐκπέμπονται εἰς τὰς τῶν ζώων γενέσεις. Τρίτος δὲ ποταμὸς τούτων κατὰ μέσον ἐκβάλλει, καὶ ἐγγὺς τῆς ἐκβολῆς ἐκπίπτει εἰς τόπον μέγαι πυρὶ πολλῷ καόμενον καὶ λίμνην ποιεῖ μείζω τῆς παρ' ἡμῖν θαλάττης ζέουσας ὕδατος καὶ πηλοῦ, ἐντεῦθεν δὲ χωρεῖ κύκλῳ θολερὸς καὶ πηλώδης· περιελιττόμενος ἐκ τῇ γῇ ἄλλοσέ τε ἀφικνεῖται καὶ παρ' ἔσχατα τῆς Ἀχερουσιάδος λίμνης οὐ ξυμμιγνύμενος τῷ ὕδατι· περιελιχθεὶς δὲ πολλάκις ὑπὸ γῆς ἐμβάλλει κατωτέρω τοῦ Ταρτάρου. Οὗτος δ' ἐστὶν ὃν ἐπονομάζουσι Πυριφλεγέθοντα, οὗ καὶ οἱ ῥύακες ἀποσπάσματα ἀναφυσῶσιν, ὅπη ἂν τύχωσι τῆς γῆς.

Τούτου δ' αὖ καταντικρὺ ὁ τέταρτος ἐκπίπτει εἰς τόπον πρῶτον δεινόν τε καὶ ἄγριον, ὡς λέγεται, χρῶμα δὲ ἔχοντα ὅλον οἶον ὁ κυανός, ὃν δὴ ἐπονο-

SOCR. 'Twill sift your faculties as fine as powder,
Bolt 'em like meal, grind 'em as light as dust;
Only be patient.

STREPS. Marry, you'll go near
To make your words good; an' you pound me thus,
You'll make me very dust and nothing else.

SOCR. Keep silence then, and listen to a prayer,
Which fits the gravity of age to hear—
Oh! air, all-powerful air, which dost enfold
This pendant globe, thou vault of flaming gold,
Ye sacred clouds, who bid the thunder roll,
Shine forth, approach, and cheer your suppliant's soul!

STREPS. Hold, keep 'em off awhile, till I am ready.
Ah! luckless me, would I had brought my bonnet,
And so escap'd a soaking.

SOCR. Come, come away!
Fly swift, ye clouds, and give yourselves to view!
Whether on high Olympus' sacred top
Snow-crown'd ye sit, or in the azure vales
Of your own father Ocean sporting weave
Your misty dance, or dip your golden urns
In the seven mouths of Nile; whether ye dwell
On Thracian Mimas, or Mæotis' lake,
Hear me, yet hear, and thus invok'd approach!

* * * * *
Yes, ye Divinities, whom I adore,
I hail you now propitious to my prayer.
Didst thou not hear them speak in thunder to me?

(R. CUMBERLAND, Esq.)

3. PLATO.—*Happiness or misery in a future state.*

.... They form several very great and large currents; but there are four principal ones, the greatest of which is the outermost of all, and is called the Ocean. Opposite to that is Acheron, which runs through the desert places, and diving through the earth, falls into the marsh, which from it is called the Acherusian lake, whither all souls repair upon their departure from this body; and having staid there all the time appointed, some a shorter, some a longer time, are sent back to this world to animate beasts. Between Acheron and the Ocean, there runs a third river, which retires again not far from its source, and falls into a vast space full of fire: there it forms a lake greater than our sea, in which the water mixed with mud boils, and setting out from thence all black and muddy, runs along the earth to the end of the Acherusian lake, without mixing with its waters; and after having made several turnings under the earth, throws itself underneath Tartarus: and this is the flaming river called Phlegethon, the streams whereof are seen to fly up upon the earth in several places.

Opposite to this is the fourth river, which falls first into a horrible wild place, of a blueish color, called by the name of Stygian, where it forms the

μάζουσι Στύγιον, καὶ τὴν λίμνην, ἣν ποιεῖ ὁ ποταμὸς ἐμβάλλων, Στύγα· ὁ δ' ἐμπεσὼν ἐνταῦθα καὶ δεινὰς ἐνδύμεις λαβὼν ἐν τῷ ὕδατι δὺς κατὰ τῆς γῆς περιελιττόμενος χωρεῖ ἐναντίως τῷ Πυριφλεγέθοντι καὶ ἀπαντᾷ ἐν τῇ Ἀχερουσιᾷ λίμνῃ ἐξ ἐναντίας, καὶ οὐδὲ τὸ τούτου ὕδωρ οὐδενὶ μίγνυται, ἀλλὰ καὶ οὗτος κύκλῳ περιελθὼν ἐμβάλλει εἰς τὸν Τάρταρον ἐναντίως τῷ Πυριφλεγέθοντι· ὄνομα δὲ τούτῳ ἐστίν, ὡς οἱ ποιηταὶ λέγουσι, Κωκυτός.

Τούτων δὲ οὕτω πεφυκότων, ἐπειδὴν ἀφίκνυνται οἱ τετελευτηκότες εἰς τὸν τόπον οἱ δαίμων ἕκαστον κομίζει, πρῶτον μὲν διεδικάσαντο οἱ τε καλῶς καὶ δαίως βιώσαντες καὶ οἱ μὴ.

Καὶ οἱ μὲν ἂν δόξωσι μέσως βεβιωκέναι, πορευθέντες ἐπὶ τὸν Ἀχέροντα, ἀναβάντες ἃ δὴ αὐτοῖς ὀχήματά ἐστιν, ἐπὶ τούτων ἀφικνούνται εἰς τὴν λίμνην, καὶ ἐκεῖ οἰκοῦσιν τε καὶ καθαιρόμενοι τῶν τε ἀδικημάτων διόδοντες δίκας ἀπολύονται, εἴ τις τι ἠδίκησε, τῶν τε εὐεργεσιῶν τιμὰς φέρονται κατὰ τὴν ἀξίαν ἕκαστος· οἱ δ' ἂν δόξωσιν ἀνιάτως ἔχειν διὰ τὰ μεγέθη τῶν ἁμαρτημάτων, ἢ ἱεροσυλίας πολλὰς καὶ μεγάλας ἢ φόνους ἀδίκους καὶ παρανόμους πολλοὺς ἐξεργασμένοι ἢ ἄλλα ὅσα τυγχάνει ὄντα τοιαῦτα, τούτους δὲ ἢ προσήκουσα μοῖρα ῥίπτει εἰς τὸν Τάρταρον, ὅθεν οὐποτε ἐκβαίνουσιν. Οἱ δ' ἂν ἰστίμα μὲν, μεγάλα δὲ δόξωσιν ἁμαρτηκέναι ἁμαρτήματα, οἷον πρὸς πατέρα ἢ μητέρα ὑπ' ὀργῆς βιάσθαι τι πράξαντες, καὶ μετὰ μὲν αὐτοῖς τὸν ἄλλον βίον βιώσιν, ἢ ἀνδροφόνους τοιοῦτω τινὶ ἄλλῳ τρόπῳ γένωνται, τούτοις δὲ ἐμπεσεῖν μὲν εἰς τὸν Τάρταρον ἀνάγκη, ἐμπεσόντας δὲ αὐτοὺς καὶ ἐν αὐτῷ ἐκεῖ γενομένους ἐκβάλλει τὸ κῆμα· τοὺς μὲν ἀνδροφόνους κατὰ τὸν Κωκυτόν· τοὺς δὲ πατραλοίας καὶ μητραλοίας κατὰ τὸν Πυριφλεγέθοντα. Ἐπειδὴν δὲ φερόμενοι γίνονται κατὰ τὸν λίμνην τὴν Ἀχερουσιᾶδα, ἐνταῦθα βοῶσιν τε καὶ καλοῦσιν οἱ μὲν οὓς ἀπέκτειναν, οἱ δὲ οὓς ἔβρισαν· καλέσαντες δ' ἱκετεύουσι καὶ θέονται ἑᾶσαι σφᾶς ἐκβῆναι εἰς τὴν λίμνην καὶ δέξασθαι· καὶ ἂν μὲν πείσωσιν, ἐκβαίνουσιν τε καὶ λήγουσι τῶν κακῶν· εἰ δὲ μὴ, φέρονται αὖθις εἰς τὸν Τάρταρον καὶ ἐκεῖθεν πάλιν εἰς τοὺς ποταμούς· καὶ ταῦτα πάσχοντες οὐ πρότερον παύονται, πρὶν ἂν πείσωσιν οὓς ἠδίκησαν· αὕτη γὰρ ἡ δίκη ὑπὸ τῶν δικαστῶν αὐτοῖς ἐτάχθη.

Οἱ δὲ δὴ ἂν δόξωσι διαφερόντως πρὸς τὸ δαίως βιώσαι προκεκρίσθαι, οὗτοί εἰσιν οἱ τῶνδε μὲν τῶν τόπων τῶν ἐν τῇ γῇ ἐλευθερούμενοι τε καὶ ἀπαλλαττόμενοι ὥσπερ δεσποτηρίων, ἄνω δὲ εἰς τὴν καθαρὰν οἴκησιν ἀφικνούμενοι καὶ ἐπὶ τῆς γῆς οἰκίζόμενοι. Τούτων δὲ αὐτῶν οἱ φιλοσοφία ἱκανῶς καθηράμενοι ἄνευ τε σωμάτων ζῶσι τὸ παράπαν εἰς τὸν ἔπειτα χρόνον καὶ εἰς οἰκήσεις ἔτι τούτων καλλίους ἀφικνούνται, ὥς οὔτε ῥάδιον δηλῶσαι οὔτε ὁ χρόνος ἱκανὸς ἐν τῷ παρόντι.

Ἄλλὰ τούτων δὴ ἕνεκα χρὴ ὧν διεληλύθαμεν, ὦ Σιμμία, πάντα ποιεῖν ὥστε ἀρετῆς καὶ φρονήσεως ἐν τῷ βίῳ μετασχεῖν· καλὸν γὰρ τὸ ἀθλον καὶ ἡ ἐλπίς μεγάλη. Τὸ μὲν οὖν ταῦτα διῴσχυρίσασθαι οὕτως ἔχειν ὡς ἐγὼ διελέλυθα, οὐ πρέπει νοῦν ἔχοντι ἀνδρὶ· βετι μέντοι ἢ ταῦτ' ἐστὶν ἢ τοιαῦτ' ἅττα περὶ τὰς ψυχὰς ἡμῶν καὶ τὰς οἰκήσεις, ἐπεὶ περ ἀθανάτων γε ἡ ψυχὴ φαίνεται οὕσα, τοῦτο καὶ πρέπει μοι δοκεῖ καὶ ἄξιον κινδυνεύσαις οἰομένην οὕτως ἔχειν· καλὸς γὰρ ὁ κίνδυνος καὶ χρὴ τὰ τοιαῦτα ὥσπερ ἐπιδείν ἑαυτῇ· διὸ δὴ ἐγώ γε καὶ παλαί μῃκύνω τὸν μῦθον. Ἄλλὰ τούτων δὴ ἕνεκα θαρρύνει χρὴ περὶ τῇ αὐτοῦ ψυχῇ ἄνδρα, ὅστις ἐν τῷ βίῳ τὰς μὲν ἄλλας ἡδονὰς τὰς περὶ τὸ σῶμα καὶ τοὺς κόσμους εἶσατε χαίρειν ὡς ἄλλοτρίους τε ὄντας καὶ πλέον θάτερον ἡγησάμενος ἀπεργάζεσθαι, τὰς δὲ περὶ τὸ μακράναι ἐσπούδασέ τε καὶ κοσμήσας τὴν

formidable lake of Styx : and, after it has tintured itself with horrible qualities from the waters of that lake, dives into the earth, where it makes several turns, and directing its course over-against Phlegethon, at last meets it in the lake of Acheron, where it does not mingle its waters with those of the other rivers ; but, after it has run its round on the earth, throws itself into the Tartarus by a passage opposite to that of Phlegethon. This fourth river is called by the poets Cocytus.

Nature having thus disposed of all these things, when the dead arrive at the place whither their demon leads them, they are all tried and judged, both those that lived a holy and just life, and those who wallowed in injustice and impiety.

Those who are found to have lived neither entirely a criminal, nor absolutely an innocent life, are sent to the Acheron. There they embark in boats, and are transported to the Acherusian lake, where they dwell, and suffer punishment proportionable to their crimes ; till at last being purged and cleansed from their sins, and set at liberty, they receive the recompense of their good actions. Those whose sins are incurable, and have been guilty of sacrilege and murder, or such other crimes, are by a just and fatal destiny thrown headlong into Tartarus, where they are kept prisoners for ever. But those who are found guilty of venial sins, though very great ones, such as offering violence to their father or mother in a passion, or killing a man, and repenting for it all their lifetime, must of necessity be likewise cast into Tartarus : but after a year's abode there, the tide throws the homicides back into Cocytus, and the parricides into Phlegethon, which draws them into the Acherusian lake. There they cry out bitterly, and invoke those whom they have killed or offered violence to, to aid them ; and conjure them to forgive them, and to suffer them to pass the lake, and give them admittance. If they are prevailed with, they pass the lake and are delivered from their misery ; if not, they are cast again into Tartarus, which throws them back into these rivers ; and this continues to be repeated, till they have satisfied the injured persons. For such is the sentence pronounced against them.

But those who have distinguished themselves by a holy life, are released from these earthly places, these horrible prisons ; and received above into that pure earth, where they dwell ; and those of them, who are sufficiently purged by philosophy, live for ever without their body, and are received into yet more admirable and delicious mansions, which I cannot easily describe, neither do the narrow limits of my time allow me to launch into that subject.

What I told you but now, is sufficient, my dear Simmias, to show that we ought to labor all our life-time to purchase virtue and wisdom, since we have so great a hope, and so great a reward proposed to us. No man of sense can pretend to assure you, that all these things are just as I have said : but all thinking men will be positive that the state of the soul, and the place of its abode after death, is absolutely such as I represent it to be, or at least very near it, provided the soul be immortal ; and will certainly find it worth his while to run the risk ; for what danger is more inviting ? One must needs be charmed with that blessed hope. And for this reason I have dilated a little upon this subject. Every one that during his life-time renounced the pleasures of the body, that looked upon the appurtenances of the body as foreign ornaments, and siding with the contrary party, pursued only the pleasures of true know-

ψυχὴν οὐκ ἄλλοτριῶν, ἀλλὰ τῷ αὐτῆς κόσμῳ, σωφροσύνη τε καὶ δικαιοσύνη καὶ ἀνδρεία καὶ ἐλευθερία καὶ ἀληθεία, οὕτω περιμένει τὴν εἰς ἄδου πορείαν ὥς πορευσόμενος ὅταν ἡ εἰμαρμένη καλῇ.

4. ΔΗΜΟΣΘΕΝΟΥΣ.—'Εκ τοῦ περὶ τοῦ Στεφάνου Δόγου.

'Αλλ' ἵνα μὴ λόγον ἐκ λόγου λέγων, τοῦ παρόντος ἐμαυτὸν ἐκκρούσω, παραλείψω ταῦτα· ἀλλ' ὅτι γε οὐχὶ εἰ ἐνδοίαν οὐκ ἐπέδωκας, ἐκ τούτων ὄηλον, ἀλλὰ φυλάττων τὸ μὴ ἐν ἐναντίον γενέσθαι παρὰ σοῦ τούτοις, οἷς ἅπαντα πολιτεύῃ. Ἐν τίσιν οὖν σπινθαίρας, καὶ πηνίκα λαμπρός; ἥϊκ' ἂν εἰπῶν τι κατὰ τούτων δέου, ἐν τούτοις λαμπροφρονότατος, μνημονικώτατος, ὑποκριτῆς ἄριστος, τραγικὸς Θεοκρίτης.

Εἴτα τῶν πρότερον γεγενημένων ἀνδρῶν ἀγαθῶν μέμνησαι· καὶ καλῶς ποιεῖς. Οὐ μέντοι δίκαιόν ἐστιν, ὧ ἄνδρες Ἀθηναῖοι, τὴν πρὸς τοὺς τετελευτηκότας εὐνοίαν ὑπάρχουσαν προλαβόντα παρ' ὑμῶν, πρὸς ἐκείνους ἐξετάζειν καὶ παραβάλλειν ἐμὲ, τὸν συζῶντα μεθ' ὑμῶν. Τίς γὰρ οὐκ οἶδε τῶν πάντων, ὅτι τοῖς μὲν ζῶσι πᾶσιν ὑπεστί τις ἢ πλείων ἢ ἐλάττω φθόνος; τοὺς δὲ τεθνῶτας οὐδὲ τῶν ἐχθρῶν οὐδεὶς ἐτι μισεῖ; Οὕτως οὖν ἐχόντων τούτων τῇ φύσει, πρὸς τοὺς πρὸ ἐμαυτοῦ νῦν ἐγὼ κρίνωμαι καὶ θεωρῶμαι; μηδαμῶς· οὔτε γὰρ εἰκαίον, οὔτ' ἴσον ἐστίν, Αἰσχίνῃ· ἀλλὰ πρὸς σέ, καὶ ἄλλον, εἰ τίνα βούλει, τῶν ταυτά σοι προφητημένων καὶ ζώντων. Κίκεῖνο σκόπει, πρότερον κάλλιον καὶ ἄμεινον τῇ πόλει διὰ τὰς τῶν προτέρων εὐεργεσίας, οὕσας ὑπερμεγέθεις, οὐμένουν εἴποι τις ἂν ἡλικίας, τὰς ἐπὶ τὸν παρόντα βίον γιγνομένας, εἰς ἀχαριστίαν καὶ προπηλακισμόν ἄγειν· ἢ πᾶσιν, ὅσοι τι μετ' εὐνοίας πράττουσι, τῆς παρὰ τούτων τιμῆς καὶ φιλανθρωπίας μετεῖναι;

Καὶ μὴν, εἰ καὶ τοῦτ' ἄρα δεῖ με εἰπεῖν, ἡ μὲν ἐμὴ πολιτεία καὶ προαίρεσις, ἂν τις ὀρθῶς σκοπῇ, ταῖς τῶν τότε ἐπαινουμένων ἀνδρῶν ὁμοία, καὶ ταυτὰ βουλομένη φανήσεται· ἡ δὲ σὴ, ταῖς τῶν τοὺς τοιούτους τότε συκοφαντούντων. Δῆλον γὰρ, ὅτι καὶ κατ' ἐκείνους ἦσαν τινες τοὺς χρόνους, οἳ διέσφον μὲν τοὺς ὄντας τότε, τοὺς δὲ πρότερον γεγενημένους ἐπῆνον, βάσκανον πρᾶγμα καὶ ταῦτ' οὐ ποιοῦντες σοί. Εἴτα λέγεις, ὥς οὐδὲν ὅμοιός εἰμι ἐκείνοις ἐγώ; σὺ δ' ὅμοιος, Αἰσχίνῃ; ὁ δὲ ἀδελφὸς ὁ σός; ἄλλος δὲ τις τῶν νῦν ῥητόρων; ἐγὼ μὲν γὰρ οὐδένα φημί. Ἀλλὰ πρὸς τοὺς ζῶντας, ὧ χρηστὲ, ἵνα μὴ ἐν ἄλλο εἴπω, τὸν ζῶντα ἐξετάζε, καὶ τοὺς καθ' αὐτὸν, ὥσπερ τᾶλλα πάντα, τοὺς ποιητὰς, τοὺς χοροὺς, τοὺς ἀγωνιστάς. Ὁ Φιλάρμων, οὐχ ὅτι Γλαύκου τοῦ Καρυστίου καὶ τινων ἑτέρων πρότερον γεγενημένων ἀθλητῶν ἀσθενέστερος ἦν, ἀσπεράντως ἐκ τῆς Ὀλυμπίας ἀπήει, ἀλλ' ὅτι τῶν ἐσελθόντων πρὸς αὐτὸν ἄριστα ἐμάχετο, ἐστεφανούτο, καὶ νικῶν ἀνηγορεύετο. Καὶ σὺ πρὸς τοὺς νῦν ὅσα με ῥήτορας

ledge, and beautified his soul, not with foreign ornaments, but with ornaments suitable to his nature, such as temperance, justice, fortitude, liberty, and truth : such a one, being firmly confident of the happiness of his soul, ought to wait peaceable for the hour of his removal, as being always ready for the voyage, whenever his fate calls him. (London, 1763):

4. DEMOSTHENES.—*From the Oration on the Crown.*

But I am in danger of being led off from one point to another, so as to forget my subject. I say, then, that it was not from poverty that you refused your contribution, but from the fear of opposing their interests, who influenced all your public conduct. On what occasion, then, are you spirited and shining? When you are to speak against your country. Then are we struck with the brilliancy of your eloquence, the power of your memory, the excellence with which you act your part; the excellence of a true dramatic Theocrines.

We have heard his encomiums on the great characters of former times; and they are worthy of them. Yet it is by no means just, Athenians, to take advantage of your predilection to the deceased, and to draw the parallel between them and me, who live among you. Who knows not that all men, while they yet live, must endure some share of envy, more or less? But the dead are not hated even by their enemies. And, if this be the usual and natural course of things, shall I be tried—shall I be judged by a comparison with my predecessors? No, Æschines, this would be neither just nor equitable. Compare me with yourself—with any, the very best of your party, and our contemporaries. Consider, whether it be nobler and better for the state to make the benefits received from our ancestors, great and exalted as they are, beyond all expression great, a pretence for treating present benefactors with ingratitude and contempt; or to grant a due share of honor and regard to every man, who at any time approves his attachment to the public.

And yet, if I may hazard the assertion, the whole tenor of my conduct must appear, on a fair inquiry, similar to that which the famed characters of old times pursued; and founded on the same principles; while you have as exactly imitated the malicious accusers of these great men: for it is well known that, in those times, men were found to malign all living excellence, and to lavish their insidious praises on the dead, with the same base artifice which you have practised. You say, then, that I do not in the least resemble those great characters. And do you resemble them? or your brother? Do any of the present speakers? I name none among them: I urge but this: let the living, thou man of candor, be compared with the living, and with those of the same department. Thus we judge, in every case, of poets, of dancers, of wrestlers. Philammon doth not depart from the Olympian games uncrowned, because he hath not equal powers with Glaucus or Karistius, or any other wrestler of former times. No: as he approves himself superior to those who enter the lists with him, he receives his crown, and is proclaimed victor. So do you oppose me to the speakers of these times, to yourself, to any—take your most favorite character:

πρὸς αὐτοὺς, πρὸς οὐτίνα βούλει τῶν ἀπάντων, (οὐδενὶ ἐξίσταμαι,) ὧν, ὅτε μὲν τῇ πόλει τὰ βέλτιστα ἐλίσθαι παρῆν, ἐφαμίλλου τῆς εἰς τὴν πατρίδα εὐνοίας ἐν κοινῷ πᾶσι κειμένης, ἐγὼ τὰ κράτιστα λέγων ἐφαίνωμην, καὶ τοῖς ἐμοῖς ψηφίσμασι, καὶ νόμοις, καὶ πρεσβείαις ἅπαντα διωκέϊτο· ὑμῶν δὲ οὐδεὶς ἦν οὐδαμοῦ, πλὴν εἰ τοῦτοις ἐπηρεάσαι τι δέοι. Ἐπειδὴ δὲ, ἢ μήποτ' ὥφελε, συνέβη, καὶ οὐκ ἔτι συμβούλων, ἀλλὰ τῶν ταῖς ἐπιτασσομένων ἐπηρεεούντων, καὶ τῶν κατὰ τῆς πατρίδος μισθαρεῖν ἐτοίμων, καὶ τῶν κολακεύειν ἐτέρους βουλομένων ἐξέτασις ἦν, τῆνικαῦτα σὺ, καὶ τούτων ἕκαστος ἐν τάξει, καὶ μέγας, καὶ λαμπρὸς ἵπποτρόφος· ἐγὼ δ' ἀσθενὴς, ὁμολογῶ, ἀλλ' εὖνους μᾶλλον ὑμῶν τοῦτοισι.

Δύο δ', ὧ ἄνδρες Ἀθηναῖοι, ταῦτα τὸν φύσει μέτριον πολίτην ἔχειν δεῖ· (οὕτω γάρ μοι περὶ ἑαυτοῦ λέγοντι ἀνεπιφθονώτατον εἰπεῖν) ἐν μὲν ταῖς ἐξουσίαις, τὴν τοῦ γενναίου, καὶ τὴν τοῦ πρωτείου τῇ πόλει προαίρεσιν διαφυλάττειν, ἐν παντὶ δὲ καιρῷ καὶ πράξει, τὴν εὖνοιαν. Τοῦτον γὰρ ἡ φύσις κυρία· τοῦ δύνασθαι δὲ καὶ ἰσχύειν, ἕτερα. Ταύτην τοίνυν παρ' ἐμοὶ μεμενηκυῖαν εὐρήσετε ἀπλῶς. Ὅρατε δέ· οἱ κ' ἔξαιτοίμενος, οὐκ Ἀμφικτυονικὰς δίκας ἐπαγόντων μοι, οὐκ ἀπειλούντων, οὐκ ἐπαγγελλομένων, οὐ τοὺς καταράτους τούτους ὥσπερ θηρία μοι προσβαλλόντων, οὐδαμῶς προδίδωκα ἐγὼ τὴν εἰς ὑμᾶς εὖνοιαν. Τὸ γὰρ ἐξ ἀρχῆς εὐθὺς ὀρθὴν καὶ δικαίαν τὴν δόδον τῆς πολιτείας εἰλόμην, τὰς τιμὰς, τὰς δυναστείας, τὰς εὐδοξίας τὰς τῆς πατρίδος θεραπεύειν, ταύτας αὔξειν, μετὰ τούτων εἶναι. Οὐκ ἐπὶ μὲν τοῖς ἐτέρων εὐτυχήμασι φαιδρὸς ἐγὼ καὶ γεγηθὼς κατὰ τὴν ἀγορὰν περιέρχομαι, τὴν δεξιὰν προτείνων, καὶ εὐαγγελιζόμενος τοῦτοις, οὓς ἂν ἐκεῖσε ἀπαγγελεῖν οἶμαι· τῶν δὲ τῆς πόλεως ἀγαθῶν πεφρικὼς ἀκούω, καὶ στένων, καὶ κυπτων εἰς τὴν γῆν, ὥσπερ οἱ δυσσεβεῖς οὗτοι, οἳ τὴν μὲν πόλιν διασύρουσιν, ὥσπερ οὐχ αὐτοὺς διασύροντες, ὅταν τοῦτο ποιῶσιν, ἔξω δὲ βλέπουσι, καὶ ἐν οἷς ἀτυχησάντων τῶν Ἑλλήνων εὐτύχησεν ἕτερος, ταῦτ' ἐπαινοῦσι, καὶ ὅπως τὸν ἅπαντα χρόνον διαμενεῖ, φασὶ δεῖν τηρεῖν.

Μὴ δῆτ', ὧ πάντες θεοὶ, μηδεὶς ταῦθ' ὑμῶν ἐπινεύσειεν· ἀλλὰ μάλιστα μὲν καὶ τοῦτοις βελτίω τινὰ νοῦν καὶ φρένας ἐνθείητε· εἰ δ' ἄρα ἔχουσιν οὕτως ἀνιάτως, τοῦτους μὲν αὐτοὺς καθ' ἑαυτοὺς ἐξώλεις καὶ προώλεις ἐν γῇ καὶ θαλάττῃ ποιήσαίτε· ἡμῖν δὲ ποῖς λοιποῖς τὴν ταχίστην ἀπαλλαγὴν τῶν ἐπηρετῆμενων φόβων δότε, καὶ σωτηρίαν ἀσφαλῆ.

still I assert my superiority. At that period when the state was free to choose the measures best approved, when we were all invited to engage in the great contest of patriotism, then did I display the superior excellence of my counsels, then were affairs all conducted by my decrees, my laws, my embassies; while not a man of your party ever appeared, unless to vent his insolence. But when we had once experienced this unmerited reverse of fortune: when this became the place, not for patriot ministers, but for the slaves of power, for those who stood prepared to sell their country for a bribe, for those who could descend to certain prostituted compliments; then indeed were you and your associates exalted; then did you display your magnificence, your state, your splendor, your equipage: while I was depressed, I confess it; yet still superior to you all in an affectionate attachment to my country.

There are two distinguishing qualities, Athenians, which the virtuous citizen should ever possess—(I speak in general terms, as the least invidious method of doing justice to myself): a zeal for the honor and pre-eminence of the state, in his official conduct; on all occasions and in all transactions, an affection for his country. This nature can bestow. Abilities and success depend on another power. And in this affection you find me firm and invariable. Not the solemn demand of my person; not the vengeance of the Amphictyonic council, which they denounced against me; not the terror of their threatenings; not the flattery of their promises; no, nor the fury of those accursed wretches, whom they roused like wild beasts against me, could ever tear this affection from my breast. From first to last, I have uniformly pursued the just and virtuous course of conduct; assertor of the honors, of the prerogatives, of the glory of my country; studious to support them, zealous to advance them, my whole being is devoted to this glorious cause. I was never known to march through the city with a face of joy and exultation at the success of a foreign power; embracing and announcing the joyful tidings to those who, I supposed, would transmit it to the proper place. I was never known to receive the successes of my own country with tremblings, with sighings, with eyes bending to the earth, like those impious men who are the defamers of the state, as if by such conduct they were not defamers of themselves: who look abroad, and, when a foreign potentate hath established his power on the calamities of Greece, applaud the event, and tell us we should take every means to perpetuate his power.

Hear me, ye immortal gods! and let not these their desires be ratified in heaven! Infuse a better spirit into these men! Inspire even their minds with purer sentiments! This is my first prayer.—Or, if their natures are not to be reformed; on them, on them only discharge your vengeance! Pursue them both by land and sea! Pursue them even to destruction! But to us display your goodness, in a speedy deliverance from impending evils, and all the blessings of protection and tranquillity!

(T. LELAND, D.D.)

2. ΤΗΣ ΙΩΝΙΚΗΣ ΔΙΑΛΕΚΤΟΥ.

ἩΡΟΔΟΤΟΥ.—ἈΡΙΩΝ.

Ἐτυράννευε δὲ ὁ Περίανδρος Κορίνθου· τῷ δὲ λέγουσι Κορίνθιοι, (ὁμολογέουσι ἐξ σφί Λέσβιοι,) ἐν τῷ βίῳ, θώῤῥμα μέγιστον παραστήναι.—ἈΡΙΩΝΑ τὸν Μηθυμναῖον ἐπὶ Δελφίνος ἐξενειχθέντα ἐπὶ Ταΐναρον, ἔοντα κιθαριφῶδν τῶν τότε ἔοντων οὐδενὸς δευτερον, καὶ διθύραμβον, πρῶτον ἀνθρώπων τῶν ἡμεῖς ἴδμεν, ποιήσαντά τε καὶ ὀνομάσαντα καὶ διδάξαντά ἐν Κορίνθῳ.

Τοῦτον τὸν Ἀρίωνα λέγουσι, τὸν πολλὸν τοῦ χρόνου διατρίβοντα παρὰ Περιάνδρῳ, ἐπιθυμῆσαι πλῶσαι ἐς Ἱταλίην τε καὶ Σικελίην· ἐργασάμενον δὲ χρήματα μέγαλα, θελῆσαι ὀπίσω ἐς Κόρινθον ἀπικέσθαι. Ὁρμᾶσθαι μὲν νυν ἐκ Τάραντος, πιστεύοντα δὲ οὐδαμοῖσι μᾶλλον ἢ Κορινθίοισι, μισθώσασθαι πλοῖον ἀνδρῶν Κορινθίων. Τοὺς δὲ ἐν τῷ πελάγει ἐπιβουλεύειν, τὸν Ἀρίωνα ἐκβαλόντας, ἔχειν τὰ χρήματα. Τὸν δὲ, σπέννεντα τοῦτο, λίσσεσθαι, χρήματα μὲν προϊέντά σφί, ψυχὴν δὲ παραιτούμενον. Οὐκὼν δὴ πείθειν αὐτὸν τούτοισι, ἀλλὰ κελεύειν τοὺς πορθμέας ἢ αὐτὸν διαχρᾶσθαί μιν, ὥς ἂν ταφῆς ἐν γῇ τύχῃ, ἢ ἐκπηδᾶν ἐς τὴν θάλασσαν, τὴν ταχίστην.

Ἀπειληθέντα δὲ τὸν Ἀρίωνα ἐς ἀπορίην, παραιτήσασθαι, ἐπειδὴ σφί οὕτω δοκέοι, περιῦδέειν αὐτὸν, ἐν τῇ σκευῇ πάσῃ, σπάντα ἐν τοῖσι ἐδωλίοισι, αἰῖσαι· αἰείσας δὲ, ὑπέδεκετο ἐωῦτὸν κατεργάσασθαι· καὶ, —τοῖσι ἐσελθεῖν γὰρ ἡδονὴν, εἰ μέλλοιεν ἀκούσασθαι τοῦ ἀρίστου ἀνθρώπων αἰδοῦ, —ἀναχωρῆσαι ἐκ τῆς πρύμνης ἐς μέσην νέα. Τὸν δὲ, ἐνδύοντα τε πᾶσαν τὴν σκευὴν, καὶ λαβόντα τὴν κιθάρην, σπάντα ἐν τοῖσι ἐδωλίοισι, διεξελθεῖν νόμον τὸν ὀρθιον. Τελευτῶντος δὲ τοῦ νόμου, ῥίψαι μιν ἐς τὴν θάλασσαν ἐωῦτὸν, ὥς εἶχε, σὺν τῇ σκευῇ πάσῃ· καὶ τοὺς μὲν ἀποπλέειν ἐς Κόρινθον.

Τὸν δὲ Δελφίνα λέγουσι, ὑπολαβόντα, ἐξενεῖκαι ἐπὶ Ταΐναρον. Ἀποβάντα δὲ αὐτὸν, χωρεῖν ἐς Κόρινθον, σὺν τῇ σκευῇ· καὶ ἀπικόμενον ἀπηγέσθαι πᾶν τὸ γεγονός. Περίανδρον δὲ, ὑπὸ ἀπιστίας, Ἀρίωνα μὲν ἐν φυλακῇ ἔχειν, οὐδαμῇ μετιέντα, ἀνακῶς δὲ ἔχειν τῶν πορθμέων. Ὡς δὲ ἄρα παρσεῖναι αὐτοὺς κληθέντας, ἰστορέεσθαι εἴ τι λέγοιεν περὶ Ἀρίωνος. Φαμένων δὲ ἐκείνων ὥς εἴη τε σῶς περὶ Ἱταλίην, καὶ μιν εὖ πρήσσοντα λίποιεν ἐν Τάραντι, ἐπιφανῆναί σφί τὸν Ἀρίωνα, ὥσπερ ἔχων ἐξεπῆδησε. Καὶ τοὺς, ἐκπλαγέντας, οὐκ ἔχειν ἔτι, ἐλεγχομένους, ἀρνέεσθαι.

Ταῦτα μὲν νυν Κορίνθιοί τε καὶ Λέσβιοι λέγουσι. Καὶ Ἀρίωνός ἐστι ἀνάθημα χάλκεον, οὐ μέγα, ἐπὶ Ταϊνάρῳ, ἐπὶ Δελφίνος ἐπέων ἀνθρῶπος.

2. IONIC.

HERODOTUS.—*Arion*.

Periander was king of Corinth : and the Corinthians say, that a most astonishing thing happened there in his time, which is also confirmed by the Lesbians. Those people give out, that Arion of Methymna, who was second to none of his time in playing on the harp, and who was the first, that we are acquainted with, who composed, named, and taught the Dithyrambic measure at Corinth, was brought on shore at Tænarus upon the back of a dolphin.

They say, that Arion, having continued long with Periander, was desirous of making a voyage to Italy and Sicily, where when he had acquired great riches, determining to return to Corinth, he went to Tarentum, and hired a ship of certain Corinthians, because he put more confidence in them than in any other nation. But these men, when they were in the open sea, conspired together to throw him overboard and seize his money, which he no sooner understood, than offering them all his treasure, he only begged they would spare his life. But the seamen being inflexible, commanded him either to kill himself, that he might be buried ashore, or to leap immediately into the sea.

Arion, reduced to this hard choice, most earnestly desired, that, having determined his death, they would permit him to dress in his richest apparel, and to sing to them, standing on the poop of the ship, promising to make away with himself when he had done. The seamen, pleased that they should hear a song from the best singer in the world, granted his request, and went from the stern to the middle of the vessel. In the mean time Arion, having put on all his robes, took up his harp and performed the Orthian strain ; at the end of the air he leaped into the sea as he was, and the Corinthians continued their voyage homeward.

They say, a dolphin received him on his back, and carried him to Tænarus ; where he went on shore, and thence proceeded to Corinth without changing his clothes, and upon his arrival there he related the whole of what had happened to him ; but that Periander, giving no credit to his relation, put him under close confinement, and took especial care to find out the seamen : that, when they appeared before him, he inquired if they could give any information concerning Arion ; and they answering, that they had left him with great riches at Tarentum, and that he was undoubtedly safe in some part of Italy, Arion in that instant appeared before them in the very dress he had on when he leaped into the sea ; at which they were so astonished, that, being fully convicted, they could no longer deny the fact.

These things are reported by the Corinthians and Lesbians ; in confirmation of which, a statue of Arion, made of brass, and of a moderate size, representing a man sitting upon a dolphin, is at Tænarus.

(Oxford, 1824.)

3. ΤΗΣ ΔΩΡΙΚΗΣ ΔΙΑΛΕΚΤΟΥ.

ΘΕΟΚΡΙΤΟΥ.

ΘΥΡΣΙΣ ΠΟΙΜΗΝ, ΚΑΙ ΛΙΠΟΔΟΣ.

ΘΥ. ἌΔΥ τι τὸ ψιθόρισμα καὶ ἅ πίτυς, αἰπόλε, τήνα,
 ἅ ποτὶ ταῖς παγαῖσι μελίσδεται· ἄδῃ δὲ καὶ τὸ
 συρίσδες· μετὰ Πᾶνι τὸ δεύτερον ἄθλον ἀποιτῇ.
 αἶκα τήνος ἔλη κεράδν τράγον, αἶγα τὸ λαψῇ.
 αἶκα δ' αἶγα λάβη τήνος γέρας ἔς τὲ καταρῖναι
 ἅ χίμαρος· χιμάρῳ δὲ καλὸν κρέας, ἔστε κ' ἀμέλξης.

ΑΙ. ἄδιον, ὦ ποιμᾶν, τὸ τεδν μέλος, ἢ τὸ καταχῆς
 τήν' ἀπὸ τᾶς πέτρας καταλείβεται ὑψόθεν ὕδωρ.
 αἶκα ταὶ Μῶται τᾶν οἶδα ὄωρον ἄγωνται,
 ἄρνα τὸ σακίταν λαψῇ γέρας· αἱ δὲ κ' ἄρεσκη
 τήναις ἄρνα λαβεῖν, τὸ δὲ τᾶν οἶν ὕστερον ἄξῃ.

ΘΥ. λῆς, ποτὶ τᾶν νυμφᾶν, λῆς, αἰπόλε, τᾶδε καθίζας,
 ὡς τὸ κάταντες τοῦτο γεώλυφον, ἧ τε μυρῖκαι,
 συρίσδεν· τὰς δ' αἶγας ἐγὼν ἐν τῷδε νομευσῶ.

ΑΙ. οὐ θέμις, ὦ ποιμᾶν, τὸ μεσαμβρινὸν, οὐ θέμις ἄρμιν
 συρίσδεν· τὸν Πᾶνα δεδοίκαμες· ἢ γὰρ ἀπ' ἄγρας
 τανῖκα κεκμακὼς ἀμπαύεται· ἐντὶ δὲ πικρὸς,
 καὶ οἱ αἰεὶ δριμύτα χολὰ ποτὶ ῥινὶ κάθηται
 ἄλλᾳ, τὸ γὰρ δὴ, Θύρσι, τὰ Δάφνιδος ἄλγεα εἶδες,
 καὶ τᾶς βωκολικᾶς ἐπὶ τὸ πλέον ἵκεο μώσας,
 δεῦρ', ὑπὸ τᾶν πτελέαν ἐυδῶμεθα, τῷ τε Πριάπῳ
 καὶ τᾶν Κρανιαδῶν κατεναντίον, ἥπερ ὁ θῶκος,
 τήνος ὁ ποιμενικὸς καὶ ταὶ δρύες· αἱ δὲ κ' αἰέσης,
 ὡς ποκα τὸν Διβύαθε ποτὶ Χρόμιν ἄσας ἐρίσδων,
 αἶγά τέ τοι δωσῶ διδυματόκον ἔς τρίς ἀμέλξαι,
 ἂ, δὴ' ἔχοισ' ἐρίφως, ποταμέλγεται ἔς δύο πέλλας·
 καὶ βαθὺ κισσύβιον, κεκλυσμένον ἀδελῇ καρῷ,
 ἀμφῶες, νεοτευχῆς, ἔτι γλυφάνοιο ποτόσδον·
 τῷ περὶ μὲν χεῖλη μαρῦται ὑψόβη κισσὸς,
 κισσὸς ἐλιχρύσῳ κεκονισμένος· ἅ δὲ κατ' αὐτὸν
 καρπῷ ἔλιξ εἰλεῖται ἀγαλλομένα κροκδεντι.
 ἔντοσθεν δὲ γυνᾶ, τὶ θεῶν δαίδαλμα, τέτυκται,
 ἀσκητὰ πέπλω τε καὶ ἄμπυκι· παρ δὲ οἱ ἄνδρες
 καλὸν ἐθειράζοντες ἀμοιβὰς ἄλλοθεν ἄλλος
 νεικέλουσ' ἐπέεσσι· τὰ δ' οὐ φρενὸς ἄπτεται αὐτᾶς.
 ἄλλοκα δ' αὖ ποτὶ τὸν ῥιπτεῖ νόον· οἱ δ' ἐπ' ἔρωτος
 δῆθ' αὖ κυλοιδύωντες ἐτώσια μοχθίζοντι.

3. DORIC.

THEOCRITUS.

THYRSIS. Sweet are the whispers of yon vocal pine,
 Whose boughs, projecting o'er the springs, recline :
 Sweet is thy warbled reed's melodious lay ;
 Thou, next to Pan, shalt bear the prize away :
 If to the god a horn'd he-goat belong.
 The gentler female shall reward thy song ;
 If he the female claim, a kid's thy share,
 And, till you milk them, kids are dainty fare.

GOATHERD. Sweeter thy song, O shepherd, than the rill
 That rolls its music down the rocky bill ;
 If one white ewe content the tuneful Nine,
 A stall-fed lamb, meet recompense, is thine ;
 And, if the Muses claim the lamb their due,
 My gentle Thyrsis shall obtain the ewe.

THYRSIS. Wilt thou on this declivity repose,
 Where the rough tamarisk luxuriant grows,
 And gratify the nymphs with sprightly strain ?
 I'll feed thy goats, and tend the browsing train.

GOATHERD. I dare not, dare not, shepherd, grant your boon ;
 Pan's rage I fear, who always rests at noon ;
 When tired with hunting, stretch'd in sleep along,
 His bitter rage will burst upon my song :
 But well you know love's pains, which Dalphnis rues,
 You the great master of the rural muse.
 Let us beneath yon shady elm retreat,
 Where nature forms a lovely pastoral seat,
 Where sculptured Naiads and Priapus stand,
 And groves of oak extending o'er the land ;
 There if you sing as sweetly as of yore,
 When you the prize from Libyan Chromis bore,
 This goat with twins I'll give, that never fails
 Two kids to suckle, and to fill two pails :
 To these I'll add, with scented wax o'erlaid,
 Of curious workmanship, and newly made,
 A deep two handled cup, whose brim is crown'd
 With ivy, join'd with helichryse around ;
 Small tendrils with close-clasping arms uphold
 The fruit rich speckled with the seeds of gold ;
 Within, a woman's well-wrought image shines,
 A vest her limbs, her locks a caul confines ;
 And near, two neat-curl'd youths in amorous strain
 With fruitless strife communicate their pain :
 Smiling, by turns, she views the rival pair ;
 Grief swells their eyes, their heavy hearts despair.

τοῖς δὲ μέτα γριπεύς τε γέρων, πέτρα τε τέτυκται
 λεπράς, ἐφ' ἣ σπεύδων μέγα δίκτυον ἐς βόλον ἔλκει
 ὁ πρέσβυς, κάμνουντι τὸ καρτερόν ἀνδρὶ ἑοικώς.
 φαίης κεν γυνὴν νῦν ὅσον σθένος ἑλλοπιεύειν·
 ὣδὲ οἱ ᾠδῆκанти κατ' αὐχένα πάντοθεν ἴνες,
 καὶ πολὺ περ ἰόντι· τὸ δὲ σθένος ἄξιον ἄβας.
 τυτθὸν δ' ὅσον ἄπωθεν Ἀλιτρώτιο γέροντος
 πυρναίαις σταφυλαῖσι καλὸν βέβριθεν ἄλωά·
 τὰν ὀλίγος τις κῶρος ἐφ' αἵμασιαῖσι φυλάσσει
 ἥμενος· ἀμφὶ δέ μιν οὐ' ἀλώπεκες· ἃ μὲν ἀν' ὄρχως
 φοιτῇ, σινομένα τὰν τρώξιμον· ἃ δ', ἐπὶ πῆραν
 πάντα ὁδὸν τεύχοισα, τὸ παιδίον οὐ πρὶν ἀνήσειν
 φατὶ, πρὶν ἢ νᾶριστον ἐπὶ ξηροῖσι καθίξῃ.
 αὐτὰρ ὕγ' ἀνθερίκεσσι καλὰν πλέκει ἀκριδοθήραν,
 σχοίνῳ ἐφαρμόσων· μέλεται δὲ οἱ οὔτε τι πῆρας,
 οὔτε φυτῶν τοσσῆνον, ὅσον περὶ πλέγματι γαθεῖ·
 παντῶ δ' ἀμφὶ δέπας περιπέπταται ὑγρὸς ἄκανθος,
 Αἰολικόν τι θάημα· τέρας κέ τυ θυμὸν ἀτύξαι.
 τῷ μὲν ἐγὼ πορθμεῖ Καλυδωνίῳ αἰγά τ' ἔδωκα
 ὦνον, καὶ τυρέντα μέγαν λευκοῖο γάλακτος·
 οὐδ' ἔτι πα ποτὶ χεῖλος ἐμὸν θίγεν, ἀλλ' ἔτι κοῖται
 ἄχραντον· τῷ κέν τυ μάλα πρόφρων ἀρεσαίμαν,
 αἰκέν μοι τὸ φίλος τὸν ἐφίμερον ὕμνον αἰείσης.
 κοῦ τοι τὲ φθονέω· πόταγ', ὦ γαθέ, τὰν γὰρ ἀοιδᾶν
 οὔτι πα εἰς Ἀἰδᾶν γε τὸν ἐκλελαθόντα φυλαξείς.

ΘΥ. ἄρχετε βωκολικᾶς, Μῶσαι φίλαι, ἄρχετ' ἀοιδᾶς.
 Θύρσις δὲ ὧξ Ἀἴτνας, καὶ Θύρσιδος ἄδ' ἃ φωνά.
 πᾶ ποκ' ἄρ' ἦθ' ὅκα Δάφνις ἐτάκετο, πᾶ ποκα, νύμφαι
 ἢ κατὰ Πηνειῷ καλὰ τέμπεα, ἢ κατὰ Πίνδῳ ;
 οὐ γὰρ δὴ ποταμοῖο μέγαν ῥόον εἴχετ' Ἀνάπῳ,
 οὐδ' Ἀἴτνας σκοπιᾶν, οὐδ' Ἀκιδὸς ἱερὸν ὕδωρ.
 ἄρχετε βωκολικᾶς, Μῶσαι φίλαι, ἄρχετ' ἀοιδᾶς.
 τῆνον μὲν θῶες, τῆνον λύκοι ὠρύσαντο,
 τῆνον χῶ' κ' ὄρυμαῖο λέων ἀνέκλαυσε θανόντα.

Hard by, a fisherman, advanced in years,
 On the rough margin of a rock appears;
 Intent he stands to enclose the fish below,
 Lifts a large net, and labours at the throw:
 Such strong expression rises on the sight,
 You'd think the man exerted all his might;
 For his round neck with turgid veins appears—
 In years he seems, yet not impair'd by years.
 A vineyard next, with intersected lines,
 And red ripe clusters, load the bending vines:
 To guard the fruit a boy sits idly by,
 In ambush near two skulking foxes lie;
 This plots the branches of ripe grapes to strip;
 But that, more daring, meditates the scrip;
 Resolved ere long to seize the savoury prey,
 And send the youngster dinnerless away:
 Meanwhile on rushes all his art he plies,
 In framing traps for grasshoppers and flies;
 And, earnest only on his own designs,
 Forgets his satchel, and neglects his vines:
 All round the soft acanthus spreads its train—
 This cup, admired by each Æolian swain,
 From far a Calydonian sailor brought,
 For a she-goat and new-made cheese I bought;
 No lip has touch'd it, still unused it stood;
 To you I give this master-piece of wood,
 If you those Himeræan strains rehearse
 Of Daphnis' woes—I envy not your verse—
 Dread fate, alas! may soon demand your breath,
 And close your music in oblivious death.

THYRSIS. Begin, ye Nine, that sweetly wont to play,
 Begin, ye Muses, the bucolic lay.
 "Thyrsis my name, to Ætna I belong,
 Sicilian swain, and this is Thyrsis' song:"
 Where were ye, nymphs, in what sequester'd grove?
 Where were ye, nymphs, when Daphnis pined with love?
 Did ye on Pindus' steepy top reside?
 Or where through Tempe Peneus rolls his tide?
 Or where the waters of Anapus flow,
 Famed streams! ye play'd not, nor on Ætna's brow;
 Nor where chaste Acis laves Sicilian plains—
 Begin, ye Muses, sweet bucolic strains:
 Hm savage panthers in wild woods bemoan'd:
 For him fierce wolves in hideous howlings groan'd:
 His fate fell lions mourn'd the livelong day.

(F. FAWKES, Esq.)

4. ΤΗΣ ΑΙΟΛΙΚΗΣ ΔΙΑΛΕΚΤΟΥ.

ΣΑΠΦΟΥΣ.—Εἰς Ἀφροδίταν.

Ποικιλόφρον, ἀθάνατ' Ἀφροδίτα,
παῖ Διὸς δολοπλόκε, λίσσομαί τε
μή μ' ἄσαισι, μηδ' ὀνίαισι δάμνα,
πότνια, θυμόν·

ἄλλὰ τοῖσδ' ἔνθ', αἶ ποκα κατέρωτα
τᾶς ἐμᾶς αὐδᾶς αἰτοῖσα πολλᾶς
ἔκλυες, πατρός τε δόμον λιποῖσα
χρύσειον, ἦνθες,

ἄρμ' ὑποσδεύκασα· καλοὶ δέ τ' ἄγον
ὥκείες στρωῶθαι, περὶ γᾶς μελαίνης
πυκνὰ δινεῦντες πτέρ' ἀπ' ὠρανῶ θέ-
ρευσ διὰ μέσσω.

αἶψα δ' ἐκσίκοντο· τὸ δ', ὦ μάκαιρα,
μειδιάσας ἀθανάτῳ προσώπῳ
ἤρεν ὅττι τ' ἦν, τὸ πέπονθα, κῶττι
δὴ τὲ, κάλημι,

κῶττι μεῦ μάλιστ' ἐθέλω γενέσθαι
μαινόλα θυμῷ—τίνος αὖ τὸ πειθοῖ
μᾶψ σαγήνευσας φιλότατα; τίς τ', ὦ
Σάπφ', ἀδικήῃ;

καὶ γὰρ αἰ φεύγει, ταχέως διώξει,
αἰ δὲ δῶρα μὴ δέχεται, ἀλλὰ δώσει,
αἰ δὲ μὴ φιλεῖ, ταχέως φιλάσει
κούκ ἐθέλοισαν.

ἔνθε μοι καὶ νῦν, χαλεπᾶν τε λῦσον
ἐκ μεριμνᾶν· ὅσσα δέ μοι τελεῖσθαι
Θυμὸς ἐμὲρρει, τέλεσον, τὸ δ' αὐτὰ
σύμμαχος ἔσσο.

4. ÆOLIC.

SAPPHO.—*To Venus.*

Immortal Venus, skill'd to twine
The wiles of love's inconstant art ;
No more with cares and pains subdue
This throbbing heart.

Haste now, if e'er my suppliant voice
With pity touch'd thy gentle mind ;
When, leaving Jove's all-radiant dome,
Thou camest kind.

Thy car the beauteous sparrows drew
Round the dark earth from æry height ;
As thro' " the liquid noon " they wav'd
Their pinions light.

Instant they touch'd my roof, while thou
With soul-subduing smile didst say,
" What asks my Sappho ? What new grief
Is thine to-day ?

What would that restless, madd'ning soul ?
Whom would thy tongue persuasive move
To soft desire ? Who, Sappho, who
Hath wrong'd thy love ?

What tho' he flee, he soon shall seek,
And proffer gifts he spurn'd before ;
And, careless now, thy coyer charms
Shall woo the more."

Come then ; relieve my lab'ring breast
From this deep woe thy hand has made ;
And lend to every anxious wish
Thy gentle aid.

(H. H. Bal. Coll. 1830.)

PORSON'S CRITICAL CANONS.

FROM THE CLASSICAL JOURNAL, VOL. 31. p. 136—142.

1. THE Tragic writers never use ρρ for ρσ, nor ττ for σσ. Thus they never said *Χερρνονησαν* for *Χερσνονησαν*, nor *πράττω* for *πράσσω*.—*Hec.* 8.

2. In systems of anapests they do not always use, nor do they always discard, the Doric dialect.—*Hec.* 100.

3. They are partial to the introduction of the particle *τοι* in gnomes, or general reflections.—*Hec.* 228.

4. The forms *δῶνα*, *δάμνα* and the 2d pers. sing. pres. indic. from verbs in *μαι* are more Attic than *δῶνη*, &c.—*Hec.* 253.

5. The Homeric *ἤδὲ* is sometimes found in the tragic writers, contrary to the assertion of Valckenaer, *Phœn.* 1683.—*Hec.* 323.

6. The tragic writers loved the harsh and antiquated forms of words—they therefore preferred the 1st to the 2nd aorist passive; and the 2nd aorist pass. is consequently very seldom used: *ἀπηλλάγην* sometimes occurs.—*Hec.* 335. *Phœn.* 986.

7. The participle *ὦν* is seldom found in conjunction with another participle.—*Hec.* 358.

8. *Ὅπως* and *ὅπως μὴ* is generally joined with the 2nd person of the fut. tense, sometimes with the third, seldom with the first: *δρατίον ἐστὶ*, or some expression of the same kind may be conceived as understood in this idiom: as

ὁποῖα κίσσος ὀρύος, ὅπως τῇσδ' ἔζομαι.—*Hec.* 398.

9. *Γε μὲν τοι*: these three particles are very frequently met with together in Sophocles and Euripides, *γέ τοι τι* never.—*Hec.* 598.

10. *Νεκρός*, in the masculine gender, is always used for the Latin *cadaver*. Where *νεκρὸν* occurs in the neuter gender, L. Bos would understand *σῶμα*.—*Hec.* 665.

11. *Ποῦ* denotes rest, *ποῖ* motion: *πᾶ* is used in both senses. Thus *ποῦ στάσει*, *ποῖ δὲ βάσει*. *Phil.* 833.—*Hec.* 1062.

12. Instead of *ἤδμεν*, *ἤδειτε*, *ἤδεσαν*, the Attics used the contracted forms *ἤσμεν*, *ἤσατε*, *ἤσαν*.—*Hec.* 1094.

13. Several verbal adjectives, as *ὑποπτος*, *πιστός*, *μεμπτός*, *ἀμφίπληκτος*, and some others are found with an active as well as passive signification.—*Hec.* 1117.

14. The ancient Attic writers never used the neuter plural with a verb plural, except in case of animals.—*Hec.* 1141.

15. The particle *μὴ* giving the sense of the imperative accompanies the 1st or 2nd aorists subjunctive, and the present imperative, but never the present subjunctive, or 2nd aorist imperative. There are some few instances of *μὴ* with the 1st aorist imperative. The Attic writers said,

<i>μὴ μέμψῃ—μὴ κάμῃς</i>		not <i>μὴ μέμψῃ</i>
<i>μὴ μέμψου</i>		<i>μὴ κάμε.</i>

Sometimes *μὴ μέμψαι*.—*Hec.* 1166.

16. The first syllable of *ισος* in the tragic and comic writers is always short: in composition it is sometimes long.—*Orest.* 9.

17. The Attic writers preserved some Ionic and some Doric forms in

their dialect : thus they always said, Ἀθάνα, δαρὸς, ἔκατι κυναγὸς ποδαγὸς, λοχαγὸς, ξεναγὸς, οπαδὸς, and not Ἀθήνη, δηρὸς, &c. Also μῶνος, ξείνος, sometimes, instead of μόνος, ξένος. But though they had the form κυναγὸς and Ἀθάνα, they used κυνηγέτης and Ἀθηναία.—*Orest.* 26.

18. In the formula of adjuration, πρὸς with a genitive case, the article with the noun is seldom omitted by the comic, and never expressed by the tragic writers.—*Orest.* 92.

19. Adjectives, such as μανιᾶς, ιᾶδος, are of three genders, though they are less frequently used in the neuter ; μανιάσιν λυσσῆμασι. ἐρομάσι βλεφάροις.—*Orest.* 264.

20. Τεκοῦσα is never used by Euripides absolutely for μήτηρ.—*Orest.* 285.

21. The active verb is often found instead of the middle, the personal pronoun being understood : as

καὶ νῦν ἀνακάλυπτ', ὃ κασίγνητον κᾶρα,

and now uncover, sc. yourself.—*Orest.* 288.

22. The tragic writers used the form in αἰρω, not in αἰνω : thus they said ἐχθαίρω, not ἐχθαίνω. They also said ἰσχαίνω, not ἰσχναίνω —*Orest.* 292.

23. When the discourse is hastily turned from one person to another, the noun is placed first, then the pronoun, and then the particle ; as

Μενέλαε, σοὶ δὲ τάδε λέγω.—*Orest.* 614.

24. The different governments and usages of δεῖ and χρῆ.

Homer only once used δεῖ. and then an infinitive mood is subjoined.

Il. 1. 337. He very frequently uses χρῆ with an infin., and with an accusative of the person and genitive of the thing ; as also χρεὼ with the accusative and genitive. Euripides has once imitated this form. *Hec.* 962. :

ἀλλὰ τίς χρεῖα σ' ἔμοῦ ;

the Greeks in common said δεῖ σοι τοῦδε. Æschylus seems first to have altered this, by using the acc. of the person and gen. of the thing, αὐτὸν γὰρ σε δεῖ προμηθεύς (*Prom.* 86.) ; and to have been followed by Euripides.

The Attic poets never use χρῆ with a genitive ; thus, στου χρῆ, δεῖ λέγειν is wrong, and should be altered to στου δεῖ, χρῆ λέγειν.—*Orest.* 659.

25. The enclitic copulative τε in the ancient Greek writers never follows a preposition, unless that preposition commences the member of a sentence, Thus they said,

ἐν τε πόλεος ἀρχαῖς

or ἐν πόλεός τε ἀρχαῖς

but not πόλεος ἐν τ' ἀρχαῖς —*Orest.* 887.

26. Verbs denoting motion take after them an accusative of the instrument or member which is chiefly used ; as, πᾶ πόδ' ἐπάξας, (*Hec.* 1071.) where πόδ' is put for πόδα, rather than for ποδί. See above, No. 29.—*Orest.* 1427.

27. The tragic writers seldom prefix the article to proper names, except for emphasis, or at the beginning of a sentence.—*Phœn.* 145.

28. The tragic writers do not admit of an hiatus after τί, thus they did not say κἀγὼ τί οὐ ὄρω, nor did they ask a question simply by ὁποῖος : wherever the question is asked, ὁποῖος must be written, ὁ ποῖος, not ὁποῖος. —*Phœn.* 892.

29. Αὐτὸς is frequently used absolutely for μόνος ; and yet αὐτὸς μόνος is not a tautologous expression.—*Phœn.* 1245.

30. The article forms a crasis with a word beginning with alpha, only

when the alpha is short; thus, no tragic writer would say τᾶθλα for τὰ ἄθλα, because the penult of ἄθλον is long, the word being contracted from ἄεθλον.—*Phœn.* 1277.

31. Καὶ πῶς, and πῶς καὶ, have very different meanings: καὶ πῶς is used in asking a question which implies an objection or contradiction to the preceding remark: as, καὶ πῶς γένοιτ' ἂν τῶνδε δυσποτμώτερα; where Creon's question is an implied affirmation that the messenger's previous remark was not true. But πῶς καὶ asks some *additional* information: as,

πῶς καὶ πέπρακται διπτύχων παίδων φόνος;

In this latter sense καὶ follows the interrogatives τίς, πῶς, ποῖ, ποῦ, ποῖος. Sometimes between the interrogative and καὶ, δὲ is inserted.—*Phœn.* 1373.

32. Ὡς is never used for εἰς or πρὸς, except in case of persons. Homer has the first instance of this Atticism.—*Od.* P. 218.

Ὡς αἰεὶ τὸν ὁμοῖον ἄγει Θεὸς ὥς τὸν ὁμοῖον.—*Phœn.* 1415.

33. The copulative καὶ never forms a crasis with εἶ, except in words compounded with εἶ: it never makes a crasis with αἰ.—*Phœn.* 1422.

34. Ἀλλὰ μὴν, καὶ μὴν, οὐδὲ μὴν, οὐ μὴν, are frequently found in a sentence, with the addition of the particle γε, but never except where another word is interposed; thus,

οὐ μὴν σὺ γ' ἡμᾶς τοὺς τεκόντας ἠδέσσω.—*Eur. Alope.*

Phœn. 1638.

35. Porson prefers to adscribe, rather than subscribe the iota; a practice which was either universally adopted, or the iota entirely omitted in the more ancient Mss. The subscription of the iota does not seem to have been earlier than the 10th century.—*Med.* 6.

36. Porson writes ξυν instead of συν, both in and out of composition, where the metre and smoothness of numbers will permit; but in iambic metre, not so as to introduce a spondee where there might be an iambus.—*Med.* 11.

37. The tragic writers in iambic, trochaic, or legitimate anapaestic verse, never admit περὶ before a vowel, either in the same or different words. In the choral odes they rarely admit a verb or substantive of this kind of composition—very rarely an adjective or adverb.—*Med.* 284.

38. The distinction between διδάσκω and διδάσκομαι is this:

The master διδάσκει (teaches) the boy.

The father διδάσκεται causes his son to be taught; though this distinction is not always observed by the poets.—*Med.* 297.

39. There are several nouns which in the singular are only masc. or feminine, but in the plural are neuter; as, εἶφρος, εἶφρα; κύκλος, κύκλα; κέλευθος, κέλευθα; δεσμός, δεσμά; σῖτος, σῖτα.—*Med.* 494.

40. Μεθίμι in the active voice governs an accusative—in the middle a genitive case: in the line

Ἄγουσιν οὐ μεθεῖ' ἂν ἐκ γαίας ἐμέ:

the pronoun ἐμέ is the accusative after the participle ἄγουσι, not after μεθεῖο.

When two verbs governing different cases refer equally to the same noun, the Greeks, in order to avoid an inharmonious repetition of the proper name or pronoun, give it only once governed by one of the verbs, and omit it with the other.—*Med.* 734.

41. The tragic writers never use the form in νω for that in νμι—(thus they do not say δρνύω, but δρννμι): the writers of the old comedy use it very seldom—those of the middle, oftener—those of the new, very often.

—*Med.* 744.

42. ἄγιος and ἄγνός are sometimes interchanged in the earlier editions ; but ἄγιος is very rarely used by the Attic—never by the tragic writers.—*Med.* 750.

43. All compound adjectives ending in *ος* were anciently declined with three terminations : as ἀπόρρητος, ἀπορρήτη, ἀπορρήτον ; and after the feminine forms had gradually become obsolete, the poets and Attic writers recalled them, for the sake either of ornament or of variety.—*Med.* 822.

44. From αἰρώ the ancients formed the future αἴρω, or αερῶ—by contraction, αἰρῶ or ἀρῶ, the penult being long. But when they contracted αἰρώ itself into αἴρω, then they had a new future, ἀρῶ—the penult being short. —*Med.* 848.

45. The future form μεμνήσομαι (found in Homer, *Il.* x. 390.) is always used by the tragic writers—the form μνησθήσομαι is never used : the same remark is true of κεκλήσομαι and κληθήσομαι. But βληθήσομαι and βεβλήσομαι are met with indiscriminately.—*Med.* 919.

46. The nominative forms ἀνβλώψ and ἀμβλωπὺς, γοργῶψ and γοργωπὺς, φλογῶψ and φλογωπὺς. ἀδμή; and ἄμης. ἄζυξ and ἄζυγος, νεοζυξ and νεοζυγος, εὐκοῦς and εὐκοῦις. and such others, are both Attic.—*Med.* 1363.

47. In words joined by a crasis, the iota ought never to be added, unless *κοι* forms a crasis with a diphthong, as *κᾶτα* for *καὶ εἴτα*.—*Præf.* iv.

48. Ἀεὶ ἀετός; κλάω, κάω, are to be written without a diphthong—not αἰεὶ, αἰετός, &c.—*Ibid.*

49. The second persons singular of the present and future, middle and passive, end in *ει* not *η*, which latter termination belongs to the subjunctive : thus, τύπτομαι, τύπτει, τύπτεται, and τύπτωμαι, τύπτῃ, τύπτηται.—*Ibid.*

50. The augment is not omitted by the Attics, except in the case of *χρῆν* for *ἐχρῆν*. ἀνωγα for *ἤνωγα* καθεζόμεν, κάθενον. They sometimes admitted a double augment, as *ἤνεσχόμεν*, *ἑώρων*. *ἤμελλον*, &c.—*Præf.* xix.

51. Ἐλεινός is a word unknown to the Attics. As from *δέος* is formed *δεινός* from *κλέος*, *κλεινός*, so from *ἔλεος* is formed *ἔλεινός*.—*Præf.* viii.

52. Derivative and compound adjectives are generally, in Attic Greek, of the same form in the masculine and feminine : as, *δ καὶ ἡ φιλόξενος*, *ἀπόβλεπτος*.—*Præf.* ix.

52. The Attics said, οἰζὺς not *οἰζὺς*, οἰζυρός not *οἰζυρός* : as also, οἷς, οἰστός, Οἰκλῆς, Οἰλεύς.—*Præf.* x.

53. Some Ionisms are used by the tragic writers, though sparingly and rarely : as *ξεῖνος*, *μοῦνος*, *γούνατα*, *κοῦρος*, *δουρί*.—*Præf.* xiii.

1 This canon is not expressed with the usual accuracy of the learned Professor. When *καὶ* forms a crasis with a diphthong containing an *iota*, then the *iota* is added, otherwise not : thus, *καὶ εἴτα*=*κᾶτα*, but *καὶ οὐ*=*κοῦ*.

DAWES'S ELEVEN CANONS:

WITH NOTES

BY DR. TATE,

MASTER OF RICHMOND SCHOOL, YORKSHIRE.

I.

“*Ἄν* cannot be joined to *περιοῖδε*.” Miscell. Crit. p. ii. Ed. B. p. ii.

The particle *ἄν*, giving the idea of a contingent or conditional event, goes with the past tenses only of the indicative mood; out of which number *περιοῖδε* is excluded, as being strictly what Clarke calls the present perfect tense. [Vid. ad Iliad. A. v. 37.]

1. *ἔτυπτον ἄν*—*I should have been striking.*

(Sometimes translate, *I should have stricken.*)

2. *επετύφη ἄν*—*I should have done striking.*

3. *ἔτυψα* } *ἄν*—*I should have stricken.*
ἔτυπον }

The same, *mutatis mutandis*, for the past tenses of *θνήσκω*.

II.

“The word *ὅσῳ* and the like, when accompanied with *ἄν*, are construed with the subjunctive, not with the optative.” [M. C. p. 79. Ed. B. p. 82.]

The passage itself from which this remark arises, may easily be found in the Anabasis of Xenophon. (Lib. I. 5. 9.) *Δῆλος ἦν ὁ Κῦρος σπεύδων πᾶσαν τὴν δόδον—νομίζων, ὅσῳ μὲν ἄν θᾶπτον ἔλθοι, τοσούτῳ ἀπαρασκευαστοτέρῳ βασιλεῖ μαχεῖσθαι. . . κ. τ. λ.*

By transposing *ἄν*, and by altering the future *μαχεῖσθαι*, which does not keep that particle's company, into *μάχεσθαι*, Dawes (with the approbation of Porson) has corrected the passage thus: *νομίζων ἄν, ὅσῳ μὲν θάττον ἔλθοι, τ. α. β. μάχεσθαι—κ. τ. λ.*

1. The position of *ἄν*, as above, with verbs of thinking followed by an infinitive mood to which it refers, is very common in Attic Greek; and Dawes abundantly shows it from Xenophon.

2. “*Ὅσῳ* and similar words are much used with *ἄν* and the subjunctive mood, it is true; but according to circumstances which will explain themselves, they are used with the optative, and with the indicative also sometimes.

a. Whatever part you shall have acted towards your parents, your children also will act towards you; and with good reason.

Οἷός περ ἄν περὶ τοῦς γονεῖς γένη, τοιοῦτοι καὶ οἱ αὐτοῦ παῖδες περὶ σὲ γενήσονται· εἰκότως.

β. *Act such a part towards your parents, as you could wish your own children to act towards yourself.*

Τοιοῦτος γίγνου περὶ τοὺς γονεῖς, οἷους ἀν εὖξαιο περὶ σεαυτὸν γίγνεσθαι τοὺς σου- τοῦ παῖδας.

γ. *There is not a man living whom he would have less thought of attacking than him.*

Οὐκ ἔστιν, εἴ' ὄντινα ἀν ἦτον, ἢ ἐπὶ τοῦτον, ἡλθεν.

Of the two passages which shall be given from Demosthenes, the first shows a syntax very common and legitimate in Attic prose; while the second exhibits two instances, the one correct, the other suspicious, at least to my apprehension of it.

Καὶ γὰρ οὗτος ἅπασι τοῦτοις, οἷς ἀν τις μέγαν αὐτὸν ἡγήσαιτο, —έρ' ἐπισφαλεστέ- ραν αὐτὴν [τὴν Μακεδονικὴν δύναμιν] κατεσκεύακεν ἑαυτῷ. Olynthiac. A. § 5.

In the same section, *The subjects of Philip*, says the orator, λυποῦνται καὶ συνεχῶς ταλαιπωροῦσιν, οὐτ' ἐπὶ τοῖς ἔργοις, οὐτ' ἐπὶ τοῖς αὐτῶν ἰδίοις εἰσήμενοι διατρίβειν, οὐθ' ὅσ' ἀν πορίσωσιν, οὕτως ὅπως ἀν δύνωνται, ταῦτ' ἔχοντες διαθέσθαι, κекλεισμένων τῶν ἐμπορίων τῶν ἐν τῇ χώρᾳ διὰ τὸν πόλεμον.

Translate thus: *Nor able to dispose of such articles as they may produce, in the way they might otherwise have it in their power to do, on account of the war, &c. &c.*

And to preserve the Atticism, read—ὅπως ἀν δύναιντο.

3. It is well known, that the following construction, *suppresso ἀν*, is favoured by the tragic writers. [R. P. ad Orest. v. 141.] "Ὅταν δ' Ἀπόλ- λων σκαῖος ἦ, τίνες σοφοί; Electr. Eurip. v. 972. But this suppression of ἀν with the optative also deserves remark.

Οὐκ ἔστιν, ὅτῳ μέζονα μοῖραν

Νείμαι', ἢ σοί. Prom. Vinc. vv. 299, 300.

The following passages demand a separate consideration :

Ἐν σοὶ γάρ εσμεν· ἄνδρα δ' ὠφελεῖν, ἀφ' ὧν

Ἑχει τε καὶ δύναιτο, κάλλιστος πόνων. Œd. R. vv. 314, 5.

Εἰκὴ κράτιστον ζῆν, ὅπως δύναιτό τις. Ibid. v. 979.

And this, Ἀλλ' εἰ βούλει, ἔφη, ὦ πάππε, ἡΐως με θηρᾶν, ἄφες πάντας τοὺς κατ' ἐμὲ διώκειν καὶ διαγωνίζεσθαι, ὅπως ἕκαστος τὰ κράτιστα δύναιτο. *Cyropædia*.

III.

"The Attic style requires either ποῖ τις φύγη, or ποῖ τις ἀν φύγοι. An optative verb following ποῖ, πόθεν, ποῦ, πῶς, &c. requires ἀν; a subjunctive verb rejects it." [M. C. 207. Ed. B. 207.]

The meaning of Dawes will be best understood perhaps, if we take three ways of expressing nearly the same ideas by three different moods of the verb.

α. ποῖ τρέψομαι; *whither shall I betake myself?*

β. ποῖ τράπωμαι; *whither must I betake myself?*

γ. ποῖ τις ἀν τράποιτο; *whither should one betake himself?*

[M. C. 75. 341. Ed. B. 78. 333.]

1. Under the class (β) may be placed,

Ἐγὼ δὲ τί ποίω; Plut. *But what must I do?*

Ἐγὼ σιωπῶ τῷδέ γ'; Ran. where Æschylus of Euripides,

Must I hold my tongue for this coxcomb?

Ὡς οὐδὲν μοι φέρε, τί σοι ΔΩ καταφαγεῖν ;
Well, what must I give you to eat ?

Dawes's account justly exhibits the first and second verbs thus used, not as of the present indicative serving instead of the future; "but of the subjunctive, which has often the force of a future, but is more properly to be referred in its own proper sense to *ἵνα* or *ἕρῃ ἵνα* understood."

2. Σοφῶς κελεύεις. μὴ τρέσῃς μιάσματος

Τούμου μετασχεῖν, ἀλλ' ἐλευθέρως θάνω. Herac. 558, 559.

"Θάνω is the subjunctive, as often elsewhere. Every one knows that the first person plural subjunctive often occurs in the sense of our *let us die*. More seldom, and yet not very seldom, the first person singular is used in the sense of our *let me die*. In Med. 1275 most of the Edd. properly give *παρέλθω δόμους* without an interrogation." P. Elmsley ad loc. In Porson's *Medea*, the passage stands thus :

Παρέλθω δόμους ; ἀρῆξαι φόνον
 Δοκεῖ μοι τέκνοις

which would require to be translated with somewhat less force, thus :
 "Shall I not enter the house ?—I am resolved to save the children from murder."

IV.

Καὶ μὴν ὅποτε τι σκευάριον τοῦ δεσπότου

ῥυφείλου, ἐγὼ σε λανθάνειν ἐποιοῦν αἰέ. Plut. 1141.

"Iambics and Trochaics do not allow of the hiatus in the second verse. Besides, ὅποτε ῥυφείλου, [*When you actually had stolen one specific thing,*] ἐποιοῦν αἰέ is a solecism. Read ῥυφέλοι, that is, ῥυφέλοιο." [M. C. 216. Ed. B. 215, 6.]

Fielding and Young thus translate the passage fairly enough :

Why, when you used to filch any vessel from your master, I always assisted you in concealing it [the theft.]

The nature of those circumstances which demand this usage of ὅποτε with the optative mood, if not sufficiently clear from the instance thus given, is determined by several other instances which Dawes has produced, of ὅποτε similarly employed.

Of εἶπον also in the same usage preceding the optative, with the *preter-imperfect tense* (for that is the idiom) of the *indicative* mood in the other member of the sentence, Dawes has given proof quite sufficient. [M. C. 256. Ed. B. 353.]

Ἄλλη δὲ κάλλη δωμάτων στρωφωμένη,

Εἰποῦ φίλων βλεψείην οἰκετῶν δέμας,

Εκλαίην ἢ δούσσηνος.

Sophocl. Trachin. 924.

And wandering up and down the house, whenever she saw a favourite domestic, so oft the wretched dame would weep.

The particle *επεὶ* occurs in a similar construction. Καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες ἂν εἰσθήκεσαν (πολὺ γὰρ τοῦ ἵππου θάττον ἔτρεχον) καὶ πάλιν, ἐπεὶ πλησιάζει δὲ ἵππος, ταῦτ' ἐποιοῦν. Xenophon. Anab. p. 45. *ex emendatione Porsoni; quem vide ad Eur. Phœn. 412.*

V.

"Verbs of the form of *αἰέσοι* are never used in an optative sense, or joined with *κεν* or *ἂν*; but are always put after past tenses in a future sense.

Εγὼ γὰρ ὦν μεράκιον ΗΠΕΙΑΗΣ' ὅτι
 Εἰς τοὺς δίκαιους καὶ σοφοὺς καὶ κοσμίους
 Μόρους ΒΑΔΙΟΙΜΗΝ.—Piat. 88.' [M. C. 103, Ed. B. 105.]

For I when a stripling threaten'd that I would visit the honest and wise
 and respectable—and no others.

1. If this dictum be true, and I have met with nothing to disprove it,
 all the other usages of the future optative must be struck off the roll
 without delay.

a. ζήτοίτε: *fare ye well*. "For the future is not used in this construc-
 tion." [M. C. ii. Ed. B. ii.]

β. μᾶλλον ἂν εἰσάμην, is a form equally unknown to the Greeks. [M.
 C. iv. Ed. B. iv.]

2. The future infinitive, it has been already remarked keeps no com-
 pany with the particle ἂν. The aversion to πρὶν preceding it in what is
 called *government*, seems pretty much the same. Mr. Elmsley (ad Iph.
 Aul. v. 1459.) has justly suggested, that πρὶν σπαράξεθαι κόμας, is a sole-
 cism. The looser usage of the aorist infinitive with ἂν or without it, af-
 fords no excuse for breaking down the narrow fence of its neighbour.

3. For the same reason, Mr. Elmsley, ad Iph. T. v. 937. appears to
 me justly to condemn κελυσεῖς δράειν as not legitimate Greek; while
 (ad Ed. R. v. 272.) he does not with equal decision second the Scho-
 liast, who in reference to εὐχομαι in v. 269, writes thus—φθαρῆναι δεῖ
 γράφειν, οὐ φθερεῖσθαι.

The syntax of the line

Ἀλλ' ὣδε προέθηκεν ελευθερίας ἀπολαύσειν
 is condemned by Dawes, on the very same principle. "For neither can
 a future follow the word προέθηκεν." [M. C. iii. Ed. B. iii.]

4. In the syntax of μέλλω the infinitive mood following it most usual-
 ly occurs in the future tense, but not universally. The authority of
 Porson ad Orest. v. 929. on v. 1594. μέλλω κτανεῖν, has pronounced,
 "that the aorist is properly put after the verb μέλλειν." Mr. Elmsley ad
 Heraclid. v. 710. gives his sentence thus on the subject: "Wherever
 γράφειν or γράψειν can be put by a slight alteration for γράψαι, I think the
 change should be made."

VI.

"The optative, when joined with certain words, *ἵνα, ὅρα, μή*, can
 only be subjoined to preterite verbs and answers to the Latin *Amarem*;
 the subjunctive on the other hand is subjoined only to verbs of a pre-
 sent or future tense, and answers to the Latin *Amem*." [M. C. 82, 3.
 272. 329 = 85. 268. 321.]

Generally speaking, where a purpose, end, result, is denoted by the
 help of the particles *ἵνα, ὅρα, μή, &c.*

I. If both the *action* and the *purpose* of it belong entirely to time past,
 the *purpose* is denoted by the optative mood only.

II. If the *action* belong to time present or future, the *purpose* is denot-
 ed by the subjunctive and not otherwise.

This is remarkably well illustrated by Dawes out of Homer and Plato.
 In the Iliad E. 127, 8. we read,

Ἀχλὺν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλον, ἢ πρὶν ἐπῆεν,
 ΟΦΡ' εὖ ΓΙΝΩΣΚΗΣ ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.

"I HAVE REMOVED the mist from thine eyes, that thou MAYST DISTIN-
 GUISH, &c."

In the second Alcibiades of Plato, *sub finem* : ὥσπερ τῷ Διομήδει φησὶ τὴν Ἀθῆναν "Ὁμηρος ἀπὸ τῶν οφθαλμῶν ἈΦΕΛΕΙΝ τὴν ἀχλὺν,

ΟΦΡ' εὖ ΓΙΝΩΣΚΟΙ ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα.

"Homer tells us that Minerva REMOVED the mist from his eyes, that he MIGHT DISTINGUISH, &c."

Briefly, it is right to say, ἐπορεύθη, ἵνα μάθοι,

and πορεύεται ὅρ πορεύσεται, ἵνα μάθῃ.

Yet a few remarks may be u-eful, and even necessary, to assist the young scholar in discriminating between real exceptions and such only as appear so to be : for no one mistakes the following modes of syntax as legitimate.

φυλάττετε νῦν, ὅπως μὴ οἴχοιτο.

τότε γὰρ ἐφυλάττετε. ὅπως μὴ οἴχηται.

1. Since the Greek aorist, like the Latin preterite, is not only taken in the narrative way, as ἐγρίψα. *I wrote*, but sometimes also in the use of our present perfect, *I have written* ; it may in its latter usage be followed by the subjunctive. The remark is Dawes's, when speaking most exactly on the dramatic passage of Homer as varied in narration by Plato, *ubi supra*. Professor Monk, *ad Hippolyt.* v. 1294, has shown very clearly, under what circumstances this syntax is legitimate.

2. Since, in narrating past events, the Greek writers, particularly the Tragic, often employ the present in one part, with the aorist in the other part of the sentence, [*vid. R. P. ad Hecub.* v. 21.] as well as *vice versa*, we are not to wonder, if a syntax like the following be sometimes presented, with ὅστις or with ἵνα.

Phæn. 47. κηρύσσει, [τενέτα, ἐκέρυξεν]

ὅστις μάθοι. κ. τ. λ.

"He proclaimed such a reward to any one, that SHOULD discover the meaning of the riddle."

3. If the verb denoting the principal act, while it is true of the present time which it directly expresses, be virtually true of the part also in its beginning and continuance, the leading verb may stand in the present tense, and yet the purpose be denoted by the optative mood. In this way, I venture, though with some timidity, to translate the following passage of the *Ranæ*, vv. 21—24.

Εἴτ' οὐχ ὕβρις ταῦτ' ἐπὶ καὶ πολλὴ τρυφῇ,

"Ὅτ' ἐγὼ μὲν ὦν Διδνυτος, νίδς Σταμνίου,

Αὐτὸς βαδίζω καὶ πονῶ, τοῦτον δ' οὐχῶ,

"ἵνα μὴ ταλαιπωροῖτο, μῆδ' ἄχθος φέροι ;

"Is it not quite abominable, that I the mighty Bacchus HAVE BEEN trudging on foot, while I have had this fellow well mounted, that he MIGHT feel no fatigue?"

To escape from the emendation of Brunck and with a view to suggest an idea which may perhaps be supported ere long by better authority, I risk at all events a modest conjecture for the present.

4. In passages where either syntax would be legitimate in other respects, some peculiarity of the case determines the choice at once.

The following passage presents just such an instance :

Ἢ γὰρ νέους ἔρποντας ευμενεῖ πέδιφ,

"Ἀπαντα πανδοκοῦσα παιδείας ὄτλον,

Εθρέψατ', οικιστῆρας ἀσπιδηφόρους

Πιστοὺς, ὅπως γένοιθε πρὸς χρέος τόδε.

S. Theb. vv. 17—20.

There is nothing in vv. 19, 20, to condemn the reading γένησθε. "*She HATH REARED, that you may become*" But in vv. 17, 18, the decision lies. "*She REARED you in tender and helpless infancy, that you MIGHT become one day her loyal guards.*"

When Porson ad Phœn. 68. writes thus: "Brunck edited κραίνουσιν for κραίνωσιν from Dawes's Canon, M. C. p. 82. But this Canon the Tragedians do not seem in all cases to have observed. Cf. Hec. 1128—1133." [1120—1126.] he refers to a passage singularly awkward, and, if it be allowed to stand correctly at present, bidding more defiance to Dawes's Canon, than any other which it has yet fallen in my way to observe.

Ἔδεισα, μή σοι πολέμιος λειφθεῖς ὁ παῖς
Τροίαν αθροίσῃ καὶ ξυνοικίσῃ πάλιν·
Γινόντες δ' Ἀχαιοὶ ζῶντα Πριαμίδων τινα
Φονγῶν ἐς αἶαν αὐθις αἶρουεν στόλον,
Κᾶπειτα Θρήκης πεδία τρίβουεν τάδε
Δεηλατοῦντες· γείτοσιν δ' εἶη κακὸν
Τρώων, ἐν ᾧπερ νῦν, ἀναξ ἐκάμνομεν.

Had the irregularity lain on the other side, had he begun with the optative, and from inadvertence of mind been led by other thoughts to employ the subjunctive afterwards; the knot might then have had an easy solution.

As it is, Mr. Blomfield's ingenious and perhaps just mode of settling the point in other passages, can hardly be applied to this.

"Say that the subjunctive was sometimes used of a thing past, still they never used the optative of a thing present." *Ad S. Theb.*

III. A third syntax yet remains; which, though never, I believe, noticed by Dawes, deserves a place here.

Τί δῃτ' ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει
Ἐρρίψ' ἐμαντὴν τῆσδ' ἀπὸ στύφλου πέτρας,
Ὅπως πέδιφ σκήψασα, τῶν πάντων πόνων
Ἀπηλλάγην; κρεῖσσον γὰρ εἰς ἅπαξ θανεῖν
ἢ τὰς ἀπάσας ἡμέρας πάσχειν κακῶς.

Prom. Vinc. vv. 773—6.

I have selected this passage, for two reasons: it readily presents its own meaning, and shows the class of construction to which it belongs. But Heath wanted to alter it, from the confusion in his mind of the rules of Latin with those of Greek syntax.

"For the sake of grammatical propriety, we must by all means read ἀπαλλαγείην, omitting γὰρ, to preserve the metre." Heath *ad loc.*

As every scholar possesses the Hippolytus [v. 643.] edited by Professor Monk, and the Œdipus Rex [v. 1389.] by Mr. Elmsley, it is unnecessary to give any particular explanation of what they have so well developed. Hermann also may be consulted with advantage, in his Annotationes, No. 446. on the Greek Idioms of Viger.

VII.

"Οὐ μὴ are construed either with the future indicative or with the second aorist subjunctive." [M. C. 222=221.]

"Ὅπως, either with or without μὴ, is construed with the second aorist active or middle, and with the first aorist passive." [M. C. 228, 29, 30=227, 28.]

"Οὐ with a subjunctive requires μὴ." [M. C. 340=331.]

According to Dawes, then, the following forms of Syntax, for instance, are correct :

1. ΟΥ ΜΗ δυσμενῆς ΕΣΗι φίλοις.
2. ΑΛΛ' ΟΥΠΟΤ' ἐξ εμοῦγε ΜΗ ΜΑΘΗΙς τῶδε.
3. Δέδοιχ' ΟΠΩς ΜΗ τεύξομαι κακοδαίμονος.
4. [σκεπτέον, ὅπως τοῦτο μάθῃ.]
5. [σκεπτέον, ὅπως μὴ αἰσθωνται ταῦτα.]
6. [φύλαξαι, ὅπως μὴ τυφθῇς.]

And the following forms amongst others are not legitimate :—

7. Ου μὴ ληρήσῃς. Read. Ου μὴ ΔΗΡΗΣΕΙς.
8. Ὅπως δὲ τοῦτο μὴ διδάξῃς μηδένα. Read, ὅπως μὴ διδάξεις.
9. ΑΛΛ' οὔτι μ' εκφύγητε λαιψηρῷ ποδί. [Hecub. 1038=1030.]

Read, ΑΛΛ' οὔτι ΜΗΚΦΥΓΗΤΕ. "Dawesius sagaciter, licet minus recte." R. P. With the great critic himself, therefore, read ΑΛΛ' οὔτι μὴ φύγητε λαιψηρῷ ποδί.

A. Under the head of No. 8, which is a case of elliptic construction, may commodiously be classed a most ingenious recovery of error, and a most happy defence of the true but suspected lection.

Reiske, offended at the awkwardness, which nobody can deny, of Hecuba, v. 402, corrected the verse as follows :

ὁμοια, κισσὸς δρυὸς ὅπως, τῇσδ' ἔξομαι.

And Porson, in his first edition of the Hecuba, adopted the correction, with this remark—

"ὁμοια is the emendation of Reiske for ὁποῖα, the reading of Aldus and the MSS."

In his second edition he restores the genuine reading,

ὁποῖα κισσὸς δρυὸς, ὅπως τῇσδ' ἔξομαι.

As the ivy clings to the oak, let me cling to my daughter here. The jingle of the Greek, which one wonders did not offend the nice ear of Euripides, disappears in the English translation.

Porson's note enlarged shall be given at full length.

"Ὅμοια is the emendation of Reiske for ὁποῖα, the reading of Aldus and the MSS. and is received by Brunck and Beck. For ὅπως B. has οὕτως.—But on reconsideration of the subject I distrust this emendation, and think that the common reading may be defended. Ὅπως and ὅπως μὴ are most usually construed with the second person, sometimes with the third, and more rarely with the first. Aristoph. Eccl. 296 : Ὅπως ἐγὼ τὸ σύμβολον λαβόντες ἔπειτα πλησίτοι καθεδούμεθα. Presently after that he says at full ; Ὅρα δ' ὅπως ωθήσομαι τοῦσδε τοὺς ἐξ ἄστεος. Antiphanes in Athenaeus III. p. 123. B : Ὅπως ὕδωρ ἔφοντα μηδὲν ὀψομαι. The common reading also in Troad. 147 should be retained : Μήτηρ δ' ὥς τις πτανοῖς κλαγγὰν ὀρνισιν, ὅπως ἐξάρξω γὰρ μοιπάν."

The curious reader will do well to compare this note with the remark of Mr. Elmsley ad Acharn. 930. *Sub judice lis est.*

B. That ου does not precede a verb of the subjunctive mood unless accompanied by μὴ, is true enough as an Attic Canon. In the Ionic Greek of Homer, the other Syntax is perfectly right.

Iliad. A. 262. Ου γάρ πω τοίους ἰδὼν ἀνδρας, οὔδε ἰδῶμαι. And I only mention this now, to avoid the appearance which one might otherwise incur of appealing to Homer as an authority for Attic Syntax. Innumerable modes of speech, cultivated by the Poets, and even familiar to the Prose writers of Athens, are drawn from Homer, the vast ocean of Grecian lite-

ature. But inasmuch as a great deal of the original diction of Homer had become obsolete in the age of Pericles, and a great deal of recent varnish was afterwards put on by the Scholars of Alexandria, let it be understood, that we borrow illustration from Homer, only where he was copied or followed by the Attic writers; while against their demonstrated practice—in the present discussion—he affords no authority at all. [Iliad. φ. 195, &c.]

C. A very ingenious hint is started and ably defended by Mr. Elmsley in his Criticism on Gaisford's edition of Markland's Euripides [Quart. Review, June, 1812, pp. 453, 4.] ad Supp. v. 1066; that "when *οὐ μὴ* is prefixed to the future, a note of interrogation ought to be added." And Mr. Monk, approving the idea, edits the *Hippolytus* accordingly. Vid. vv. 213, 602.

On the particles *οὐκ οὖν* a similar hint is advanced by Mr. Elmsley, ad CEd. R. v. 342, and pursued ad Heraclid. v. 256.

VIII.

"The active *μεθίημι* is not construed with a genitive, nor the middle *μεθίεμαι* with an accusative," but vice versa. [M. C. 238=236.] Vid. et R. P. ad Med. v. 734.

This one instance, acutely observed, belongs to that nice analogy, by which several other verbs in their active and middle uses are always distinguished. In the translation which I shall venture to give, let not the fastidious reader find cause of displeasure. Where the analysis of language descends to its last stage, the words by which the attempt is made to develope it, if they do trip a little, may expect to be forgiven.

1. *μεθίημι σέ.*—*μεθίεμαι σοῦ.*
 2. *αφίημι σέ.*—*αφίεμαι σοῦ.*
 3. *ἐλαβον σέ.*—*ἐλαβόμην σοῦ.*
 4. *σῖγα δ' ἔξομεν στόμα.*—*βρετέων ἔχασθαι.*
 5. *βρόχους ἄπτειν.*—*ἄψει πέπλων.*
 6. *ῥέξε τὴν κύλικα.*—*οὔ παιδός ορέξατο.*
- 1, 2. *I quit, or part—myself from you.*
 3. *I caught—myself at you.*
 4. *To hold—ourselves by the statues.*
 5. *You will fasten—yourself on my robes.*
 6. *He stretched—himself for his Son.*

In translating, at once exactly, and with variety if it be not distinction, lies the difficulty; otherwise the task would be easy enough. A Scholar understands the whole without any help of translation.

IX.

"If a woman, in speaking of herself, uses the plural, she uses also the masculine.

"If she uses the masculine, she uses also the plural. R. P. ad Hec. 515." [M. C. 317=310.]

In Porson's Letter to Dalzel, Mus. Crit. p. 335, it is said, "There is a stronger exception against Dawes's rule in Hipp. 1120. [Ed. Monk. 1107.] than can be brought, I believe, from any other quarter."

Whoever will take the trouble of turning to the passage itself and the note upon it in Mr. Monk's edition, will find that it is all a mere inad-

vertence of the Poet, who either mistook himself at the moment for the Coryphæa, or hastily transferred from his *loci communes* a fine train of reflection, without considering in whose character it must be uttered.

Read that charming Scholium in the Medea, Σκαιοῦς δὲ λέγων—vv. 192—206, or that, Δαινὰ τυράννων—119—130: and say, who but Euripides could have given sentiments so beautiful, so just, so profound, to the person of an illiterate nurse?

X.

“In Iliad. Z. 479.

Καὶ ποτέ τις εἶποι, ‘Πατὴρ δ’ ὅγε πολλὸν ἀμείνων,’

Ἐκ πολέμου ἀνιόντα——

the commentators make the construction to depend on ἰδὼν understood: *And shall hereafter say, ‘He is much braver than his father,’ ON SEEING him returning from the war.* But the sentence is in truth unelliptical, and is thus to be construed: *Καὶ ποτέ τις ἐκ πολέμου ἀνιόντα εἶποι—And one shall hereafter say of him as he returns [or after he has returned].* I will here add Aristoph. Nub. 1147:

Καὶ μοι ΤΟΝ ΥἱΟΝ, εἰ μεμάθηκε τὸν λόγον

Ἐκεῖνον. Εἶπ’, ὃν ἀρτίως εἰσήγαγες:

And tell me CONCERNING your son, whether he has learnt. Kuster is wrong in saying here that ἰδὼν is put for the nominative after the Attic form.” [M. C. 147, 8 = 149.]

1. This remark on what for distinction’s sake should be called the *Accusativus de quo*, has a range of great usefulness, especially in the Attic Poets.

The following in Homer, Iliad, Z. 239. is rather unique:

The wives and daughters of the Trojan soldiers crowded about Hector:—

Εἰρόμεναι παῖδας τε, κασιγνήτους τε, ἑτας τε,

Καὶ πόσιος. “h. e. περὶ παίδων.” Heyne.

The Attics generally use the *Accusativus de quo*, with what is technically called an *indefinite sentence* after it, as in the passage quoted above from Aristophanes.

2. But another Syntax, less noticed, may commodiously be mentioned here, the *Accusativus rei vel facti*, where the governing verb would otherwise require the genitive case.

Μαῖζόν τι χρήξεις. παῖδας ἢ σεσωμένους; Phœn. 1226.

—— εὖν θνήσκοντας ἢ τετρωμένους

Πόθηθε——S. Theb. 228, 9.

Do you desire a greater blessing, than that your Sons should be alive? —If you hear that any of ours are dying or wounded. Perhaps it may add some illustration to a matter not commonly remarked, if I refer to a correspondent class of expressions in the Latin language.

Spretæque injuria formæ. Æn. i.

Ob iram interfecti ab eo domini. Livy, xxi, § 2.

Injuria τοῦ formam spretam fuisse.

Iram ἕνεκα τοῦ interfectum fuisse ab eo dominum.

That is, not *injuria formæ*, not *iram domini*; which words taken alone would convey ideas very different from those intended by Virgil and Livy.

3. Nor has it been duly noticed, that the neuter pronouns in Greek are favorable to a government in the Accusative case, where the masculine or feminine would require the Genitive.

μείζον τι χρῆσεις ; affords an instance immediately of what I wish to suggest ; the intelligent reader will need no farther explanation.

XI.

Φησὶν δ' εἶναι πολλῶν αγαθῶν ἀξίος ὑμῖν ὁ ποιητής.

"Αγαθῶν ἀξίος ὑμῖν is to me an unintelligible expression. Read *αἰτίος* for *ἀξίος*." [M. C. 257 = 254.] And he goes on to defend his emendation by what is plausible enough in the context of the passage, and by showing that such a Syntax of *αἰτίος* is familiar to Aristophanes

1. A very useful article might be formed under the name of *Errores Dawesiani*. I could not say of Dawes, what some one pointedly said of our great Aristarchus, but too bitterly against the "learned Theban" of Emmanuel,—“One may learn more from Bentley when he is wrong, than from Barnes when he is right.” And yet beyond a doubt, the detection of ingenious error in clever men affords instruction as well as amusement, if properly considered. The quick may learn modesty, and the slow may derive encouragement, from the very same lesson.

‘Ημῖν δ’ Ἀχιλλεὺς ἀξίος τιμῆς γόναι,
Θανὼν ὑπὲρ γῆς Ἑλλάδος κάλλιστ’ ἀνὴρ. Hecub. 313.

“Verte, *Dignus Achilles, qui a nobis honorem accipiat.*” Vide R. P. ad locum : et Elmsleium ad Acharn. 633.

—— ἀροισθε
κῦδος τοῖσδε πολίταις. S. Theb 304, 5.

Such is the happy and certain emendation of Dr. Blomfield, who supports it by Iliad. Δ. 94.

“Τλαίης κεν Μενελάω επιπροέμεν ταχὺν ἰόν;
Πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἀροιο.”

A similar passage occurs in the Iliad, . 303. vid. Heyn. in loc.

2. For the benefit of those young scholars to whom this Syntax may perhaps seem strange, I shall collect instances in number and variety sufficient to render it at once familiar and clear.

1. ὥς ἀξίος εἶη θανάτου τῇ πόλει. Xenoph. Mem. ad init.
2. ἔργῳ μὲν ἡμῖν οἶδ’ ἔχουσι τὰ προσήκοντα σφίσιν αυτοῖς. Funeral Oration of Plato, ad init.
3. Τρωσὶν δ’ αὖ μετόπισθε γερούσιον ὄρκον ἔλωμαι. Iliad. X. 119.
4. Δέξατό οἱ σκῆπτρον πατρώϊον ἀφθιτον αἰεὶ. Ibid. B. 186.
5. Πόσον πρίωμαι σοι τὰ χοιρίδια ; λέγε. Acharn. 812.
6. Ωνήσομαι σοι. Ibid. 815.
7. Κλῦθί μοι, Αἰγιόχοιο Διὸς τέκος ἀτρουτώνη. Iliad. E. 115.
8. Χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Αἶδαο δόμοισι. Ibid. Ψ. 179.
9. ὦ Πελίου θύγατερ,
Χαίρουσά μοι ἐν Αἶδα δόμοισι
Τὸν ἀνάλιον οἶκον οἰκετεύεις. Alcest. 437—9.

I would translate the last two passages thus : *Take my blessing and farewell.* In the other instances, the proper rendering will be, *at me, of me, at my hands.*

It is a mode of speaking, to which the old English and the modern Scottish afford parallels in plenty.

1. Shall we receive good at the hand of God, and shall we not receive evil ? Job ii. 10.

2. Ask at Moses and the Prophets. Logan, Sermons.

3. Blithe would I battle, for the right

To ask one question at the sprite. Walter Scott, *Marmion*.

Before concluding, let me be allowed to suggest, that from what has been stated above, Brunck's translation of the passage in the *Electra* of Sophocles may derive some color and countenance of support. I am inclined to adopt it as right.

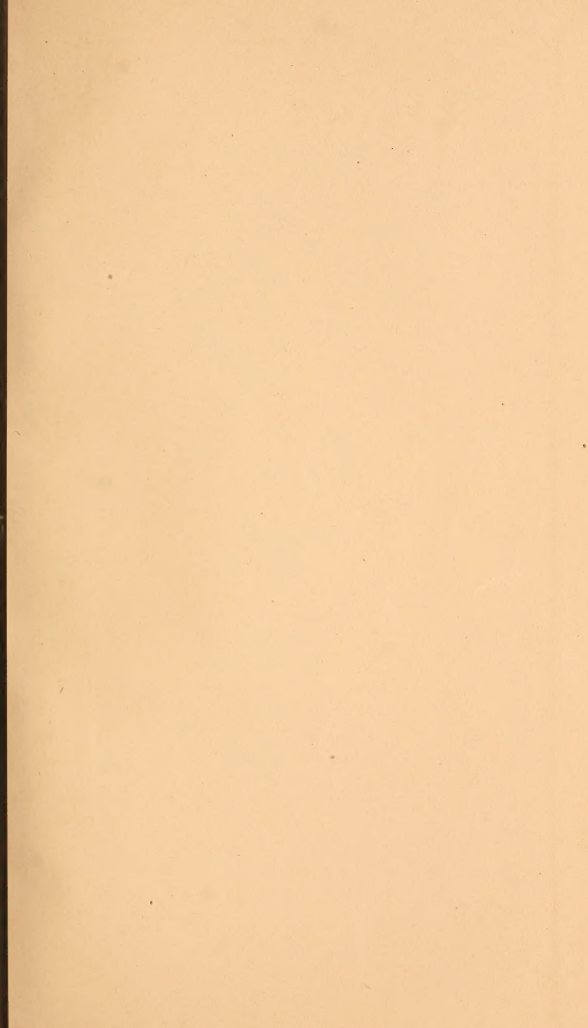
Τίτι γάρ ποτ' ἄν, ὦ φίλῃα γενέθλα,
προσφρον ἀκούσαιμ' ἔπος,
τίτι φρονούντι καίρια;

A Quo enim unquam, cara progenies, audire possim aliquod conveniens mihi?

[*Mus. Crit. No. 4, pp. 519—535.*]

THE END.





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